THE GOLDEN GROVE.

A CHOICE MANUAL:

CONTAINING

What is to be *Believed*, *Practiſed* and *Deſired* or *Prayed for*; the *Prayers* being fitted to the ſeveral Days of the Week.

ALSO FESTIVAL HYMNS,

According to the Manner of the

ANCIENT CHURCH.

Compoſed for the Uſe of the Devout; eſpecially of Younger Perſons.

By JEREMY TAYLOR, D. D.

The Twentieth Edition.

LONDON,
Printed by *J. L.* for *Luke Meredith*, at the *Star* in St. *Paul's Church-yard*, 1700.

Jeremy Taylor
(1613 - 67)

Sarah Godschall 1796

David Powell

20th Aug. 1896

C/-/-

£20

Wing

T341A

Vals only

8th con.

Wing

in B.M.

with Price

additions

(43)

1509 | 2554

15.6.76

The Dying Christian to his Soul

Ode

Vital Spark of heav'nly Flame!
Quit, oh quit this mortal frame;
Trembling, hoping, ling'ring, flying,
Oh the pain, the bliss of dying!
Cease, fond Nature, cease thy strife,
And let me languish into Life.

Hark! they whisper; Angels say,
Sister Spirit, come away!
What is this absorbs me quite?
Steals my senses, shuts my sight,
Drowns my spirits, draws my breath
Tell me, my soul, can this be Death

The world recedes; it disappears!
Heav'n opens on my eyes! my ears
With sounds seraphick ring:
Lend, lend, your wings! I mount! I fly
O Grave! where is thy Victory?
O Death! where is thy Sting?

A. Pope

Messiah a Sacred Eclogue

Ye Nymphs of Solyma! begin the Song:
To heavenly themes sublimer strains belong.
The mossy fountains and the sylvan shades,
The dreams of Pindus and the Aonian maids
Delight no more — Thou my voice inspire,
Who touch'd Isaiah's hallow'd lips with fire!

Rapt into future times, the Bard began,
A Virgin shall conceive, a Virgin bear a Son!
From Jesse's root behold a branch arise,
Whose sacred flow'r with fragrance fills the skies:
Th' ethereal spirit o'er its leaves shall move,
And on its top descends the mystick dove.
Ye heavens! from high the dewy nectar pour,
And in soft silence shed the kindly show'r!
The sick and weak the healing plant shall aid,
From storms a shelter and from heat a shade.
All crimes shall cease, and ancient fraud shall fail;
Returning Justice lift aloft her scale;

Peace o'er the world her olive wand extend
And white-robed Innocence from heav'n descend
Swift fly the years, and rise th' expected morn
Oh spring to light, auspicious Babe, be born
See nature hasts her earliest wreaths to bring
With all the incence of the breathing spring:
See lofty Lebanon his head advance,
See nodding forests on the mountains dance
See spicy clouds from lovely Saron rise
And carmel's flow'ry top perfumes the skies!
Hark! a glad voice the lonely desart cheers,
Prepare the way! a God, a God appears!
A God, a God! the vocal hills reply,
The rocks proclaim th' approaching Deity.
Lo! earth receives him from the bending skies
Sink down ye mountains, and ye vallies rise
With heads declin'd, ye cedars, homage pay!
Be smooth ye rocks, ye rapid floods give way!
The Saviour comes, by ancient bards foretold
Hear him, ye deaf, and all ye blind behold

The stear and lion at one crib shall meet
And harmless serpents lick the pilgrims feet
The smiling infant in his hand shall take
The crested basilisk and speckled snake.
Pleas'd the green lustre of the scales survey
And with their forky tongue & pointless sting shall play
Rise, crown'd with light, imperial Salem rise
Exalt thy towry head, and lift thy eyes!
See a long race thy spacious courts adorn
See future sons and daughters yet unborn
In crouding ranks on every side arise,
Demanding life, impatient for the skies
See barb'rous nations at thy gates attend,
Walk in thy light, and in thy temple bend
See thy bright alters throng'd with prostrate kings
And heap'd with products of Sabæan springs
For thee Idume's spicy forests blow, glow
And seeds of Gold in Ophir's mountains
See heav'n its sparkling portals wide display
And break upon thee in a flood of day!
No more the rising sun shall gild the morn
Nor ev'ning Cynthia fill her silver horn

But lost, dissolv'd in thy superior rays
One tide of Glory, one unclouded blaze
O'erflow thy courts: the Light himself shall shine
Reveal'd, and God's eternall day be thine!
The seas shall waste, the skies in smoke decay
Rocks fall to dust, and mountains melt away
But fixt his word, his saving power remains
Thy realm for ever lasts, thy own Messiah reigns!

Pope

A Hymn to Contentment

Lovely, lasting Peace of Mind!
Sweet Delight of human-kind!
Heavenly born, and bred on high,
To crown the Favorites of the Sky
With more of Happiness below,
Than Victors in a Triumph know!
Whither, O whither art thou fled,
To lay thy meek, contented Head!
What happy Region dost thou please
To make the Seat of Calms and Ease?

Ambition searches all its Sphere
Of Pomp and State, to meet thee there.
Increasing Avarice would find
Thy Presence in its gold enshrin'd.
The bold Adventurer ploughs his way,
Thro' Rocks amidst the foaming Sea
To gain thy Love; and then perceives
Thou wert not in the Rocks and Waves.

The silent Heart which Grief assails
Treads soft and lonesome o're the Vales,
Sees Daisies open, Rivers run,
And seeks (as I have vainly done)
Amusing Thought; but learns to know
That Solitude's the Nurse of Woe.
No real Happiness is found
In trailing Purple o're the Ground:
Or in a Soul exalted high
To range the Circuit of the Sky,
Converse with Stars above, and know
All Nature in its Forms below;
The Rest it seeks in seeking dies,
And Doubts at last for Knowledge rise.

Lovely lasting Peace appear;
This World it self if thou art here
Is once again with Eden blest,
And Man contains it in his Breast.

'Twas thus, as under shade I stood
I sung my wishes to the Wood,
And, lost in thought, no more perceiv'd
The Branches whisper as they mov'd;

It seem'd as if the quiet Place
Confess'd the Presence of the Grace,
When thus she spoke — go rule thy Will,
Bid thy wild Passions all be still,
Know God — and bring thy Heart to know
The Joys which from Religion flow;
Then ev'ry Grace shall prove its Guest,
And I'll be there to crown the rest.

Oh! by yonder Mossie Seat,
In my Hours of sweet Retreat,
might I thus my Soul employ
With sense of Gratitude and Joy,
Rais'd, as Ancient Prophets were,
In heav'nly Vision, Praise and Pray'r,
Pleasing all Men, hurting none,
Pleas'd and blest with God alone.

Then, while the Gardens take my Sight
With all the Colours of Delight,
While Silver Waters glide along,
To please my Ear, and court my Song:
I'll lift my Voice, and tune my String,
And Thee, great SOURCE of NATURE, sing.

The Sun that walks his airy Way,
To light the World, and give the Da
The Moon that shines with borrow'd
The Stars that gild the gloomy Night,
The Seas that roll unnumber'd Wav
The Wood that spreads its shady Leaves,
The Field whose Ears conceal'd Grai
The yellow Treasure of the Plain;
All these, and all I see,
Wou'd be sung, and sung by me.
They speak their Maker as they ca
But want and ask the Tongue of M

Go search among your idle Dre
Your Busie or your vain Extream
And find a Life of equal Bei
Or own the next begun in this.

First let the Nations their Redeemer know;
And to the Brightness of his Rising flow.
The great Conversion of the World remains;
And then Triumphant the Messiah reigns
His Reign all Harmony, and Peace, and Love;
And fairer only the bright Realms above.

Ev'n now let Faith but guide and rule our Heart
What Conquests will she make, what Joys impart!
By Faith, victorious o'er the World we reign;
Contemn its Pleasures, and its Pomps disdain;
By Faith, the Pow'rs of Darkness we repel,
And quench the dreadfull fiery Darts of Hell
By Faith, our Rebel-nature is subdu'd;
So prone to Evil, so averse to Good.
No Longer sunk in her Corruption lies
The imprison'd Soul, but seeks her native Skies
Subject no more to Nature's sinfull Law,
To their true Center her Affections draw.

From Faith our present Being's Comfort flows
The Mind's just Vigour, and its truest Repose
By her serenely pleas'd, and calmly blest
We feel no raging Passions in our Breast:
Not the least Breath of that tumultuous Strife
Which so disturbs and ruffles human Life.

Tears,

Over Rocks of Dangers, & thro' Vales o
Safely she guides us, & with Pleasure steers
Bids the bright Glories of eternal Day
Shine on our Souls, and all their Charms di
Strongly they draw our Longing, ravish'd Ey
And feast us with the Prospect of our Joys

DIVINE
CONSIDERATIONS
Period of all
This is the
human Glory
DOMUS ORATIONIS.
Gloria Miserere Confiteor

THE GOLDEN GROVE.

A CHOICE MANUAL:

CONTAINING

What is to be *Believed*, *Practiſed* and *Deſired* or *Prayed for*; the *Prayers* being fitted to the ſeveral Days of the Week.

ALSO

FESTIVAL HYMNS,

According to the Manner of the

ANCIENT CHURCH.

Compoſed for the Uſe of the Devout; eſpecially of Younger Perſons.

By JEREMY TAYLOR, D. D.

The Twentieth Edition.

LONDON,
Printed by *J. L.* for *Luke Meredith*, at the *Star* in St. *Paul's Church-yard*, 1700.

B L

TO THE
Pious and Devout
READER.

IN this ſad Declenſion of Religion, the Seers, *who are appointed to be the Watch-men of the Church, cannot but obſerve, that the Supplanters and Underminers are gone out, and are digging down the Foundations; and having deſtroyed all Publick Forms of Eccleſiaſtical Government, diſcountenanced an excellent Liturgy, taken off the Hinges of Unity, diſgrac'd the Artic'es of Religion, polluted Publick Aſſemblies, taken away all Cognizance of Schiſm by mingling all Sects, and giving Countenance to that againſt which all Power ought to ſtand upon their Guard; there is now nothing left, but that we take care that Men be Chriſtians: For, concerning the Ornament and Advantages of Religion, we cannot make that Proviſion we deſire:* Incertis de ſalute, de gloria minime certandum. *For, ſince they who have ſeen* Jeruſalem *in Proſperity, and have forgotten the Order of the Morning and Evening-Sacrifice, and the Beauty of the Temple, will be tempted to neglect ſo excellent a Miniſtration, and their aſſembling themſelves together for Peace and holy Offices; and be content with any thing that is brought to them, though it be but the huſks and*

acorns of Prodigals and Swine, ſo they may enjoy their Lands and their Mony with it; we muſt now take care that the young Man who were born in the Captivity, may be taught how to worſhip the God of Iſrael *after the manner of their Forefathers, till it ſhall pleaſe God that Religion ſhall return into the Land, and dwell ſafely, and grow proſpereuſly.*

But never did the excellency of Epiſcopal Government appear ſo demonſtratively and conſpicuouſly as now: Under their Conduct and Order we had a Church ſo united, ſo orderly, ſo governed; a Religion ſo ſetled; Articles ſo true, ſufficient, and confeſſed; Canons ſo prudent, and ſo obey'd; Devotions ſo regular and conſtant; Sacraments ſo adorned and miniſtred; Churches ſo beauteous and religious; Circumſtances of Religion ſo grave and prudent, ſo uſeful and apt for Edification, that the Enemies of our Church, who ſerve the Pope in all things, and Jeſus Chriſt in ſome; who dare tranſgreſs an Inſtitution and Ordinance of Chriſt, but dare not break a Canon of the Pope, did deſpair of prevailing againſt Us and Truth, *and knew no hopes, but by ſetting their faces againſt us, to deſtroy this Government; and then they knew they ſhould triumph without any Enemy: So* Balaam *the Son of* Bozor *was ſent for to curſe the People of the Lord, in hope that the Son of* Zippor *might prevail againſt them that had long proſpered under the Conduct of* Moſes *and* Aaron.

But now, inſtead of this excellency of Condition and Conſtitution of Religion, the People are falle under the Harrows and Saws of impertinent an ignoran

ignorant Preachers, who think all Religion is a Sermon, and all Sermons ought to be Libels againſt Truth and old Governors; and expound Chapters, that the meaning may never be underſtood; and pray, that they may be thought able to talk, but not to hold their peace; they caſting not to obtain anything but Wealth and Victory, Power and Plunder. And the People have reaped the Fruits apt to grow upon ſuch Crab ſtocks; they grow idle and falſe, Hypocrites and careleſs, they deny themſelves nothing that is pleaſant, they deſpiſe Religion, forget Government, and ſome never think of Heaven; and they that do, think to go thither in ſuch Paths which all the Ages of the Church did give Men warning of, leſt they ſhould that way go to the Devil.

But when Men have tried all that they can, it is to be ſuppoſed they will return to the excellency and advantages of the Chriſtian Religion, as it is taught by the Church of England; *for by deſtroying it, no end can be ſerved but of Sin and Folly, Faction, and Death eternal. For, beſides that no Church that is Enemy to this, does worſhip God in that truth of Propoſitions, in that unblameable and pious Liturgy, and in preaching the neceſſities of holy Life, ſo much as the Church of* England *does. Beſides this, (I ſay) it cannot be perſecuted by any Governor that underſtandeth his own Intereſt, unleſs he be firſt abuſed by falſe Preachers, and then prefers his ſecret Opinion before his publick Advantage: For no Church in the World is ſo great a Friend to Loyalty and Obedience as She, and her Siſters of the ſame Perſuaſion. They that have Biſhops, have deſtroyed* Monarchy; *and they*

that would erect an Eccleſiaſtical Monarchy, *muſt conſequently ſubject the Temporal to it; and both one and the other would be ſupreme in Conſciences: And they that govern there, with an Opinion, that in all things they ought to be attended to, will let their Prince govern others, ſo long as he will be ruled by them.*

And certainly, for a Prince to perſecute the Proteſtant Religion, is as if a Phyſician ſhould endeavour to deſtroy all Medicaments, and Fathers kill their Sons, and the Maſter of Ceremonies deſtroy all Formalities and Courtſhips, and as if the Pope ſhould root out all the Eccleſiaſtick State. Nothing ſo combines with Government, if it be of God's Appointment, as the Religion of the Church *of* England, *becauſe nothing does more adhere to the Word of God, and diſregard the crafty Advantages of the World. If any Man ſhall not decline to try his Title by the Word of God, it is certain there is not in the World a better Guard for it, than the true Proteſtant Religion, as it is taught in our Church. But let things be as it pleaſes God; it is certain, that in that day when Truth gets her Victory, in that day we ſhall prevail againſt all God's Enemies and ours; not in the Purchaſes and Perquiſites of the World, but in the Rewards and Returns of Holineſs and Patience, and Faith and Charity; for by theſe we worſhip God, and againſt this Intereſt we cannot ſerve any thing elſe.*

In the mean time, we muſt by all means ſecure the Foundation, and take care that Religion may be conveyed in all its material parts the ſame as it was

was, but by new and permitted Inſtruments. For let us ſecure that our Young Men be good Chriſtians, it is eaſie to make them good Proteſtants, unleſs they be abus'd with Prejudice, and ſuck Venom with their Milk: They cannot leave our Communion, till they have reaſon to reprove our Doctrine.

There is therefore, in the following Pages, a Compendium *of what we are to* Believe, *what to* Do, *and what to* Deſire. *It is indeed, very little; but it is enough to begin with, and will ſerve all Perſons ſo long as they need Milk, and not ſtrong Meat. And he that hath given the following Aſſiſtances to thee, deſires to be even a Door-keeper in God's Houſe, and to be a Servant of the meaneſt of God's Servants; and thinks it a worthy Employment to teach the moſt Ignorant, and make them to know Chriſt, though but in the firſt Rudiments of an holy Inſtitution. This only he affirms, That there is a more ſolid Comfort, and material Support to a Chriſtian Spirit, in one Article of Faith, in one period of the Lord's Prayer, in one holy Leſſon, than in all the Diſputes of impertinent People, who take more pains to prove there is a* Purgatory, *than to perſuade Men to avoid* Hell: *And that a plain Catechiſm can more inſtruct a Soul, than the whole day's Prate which ſome daily ſpit forth, to bid them* get Chriſt, *and perſecute his Servants.*

Chriſtian Religion is admirable for its wiſdom, for its ſimplicity; and he that preſents the following Papers to thee, deſigns to teach thee as the Church was taught in the early days of the Apo-

ſtles; to believe the Chriſtian Faith, *and to underſtand it; to repreſent plain Rules of good Life; to deſcribe eaſie Forms of Prayer; to bring into your Aſſemblies Hymns of Glorification and Thanksgivings, and Pſalms of Prayer. By theſe eaſie Paths they lead Chriſt's Little Ones into the Fold of their Great Biſhop: And if by this any Service be done to God, any Miniſtry to the Soul of a Child, or an ignorant Woman, it is hoped that God will accept it: And it is Reward enough, if by my Miniſtry God will bring it to paſs that any Soul ſhall be inſtructed, and brought into that State of good things, that it ſhall rejoyce for ever.*

But do thou pray for him that deſires this to thee, and endeavours it.

JER. TAYLOR.

CRE-

CREDENDA:

OR,

What is to be Believed.

A SHORT

CATECHISM

FOR THE

Inſtitution

OF

YOUNG PERSONS

IN THE

Chriſtian Religion.

Queſt. IN *what does true Religion conſiſt?*

Anſw. In the *Knowledge of the one true God,* and, *whom he hath ſent, Jeſus Chriſt:* And in the worſhipping and ſerving them. John 17. 3. 1 John 2. 23.

Q. *What*

Q. *What doſt thou believe concerning God?*

Deut 6. 2. Exod. 20. 2, 3. Rev. 1. 4. Pſal. 90. 2. 1 Tim. 1. 17. Gen. 1. 1. Exod. 20. 11. Heb. 3. 4. Iſa. 40. 12. Job 42. 2, 3. Pſ. 139. 1, &c. & 147. 5. Exod 34. 6, 7. 1 Tim 6. 1, 16. John 4. 24. 1 King. 8. 27. Amos 3. 6. Pſ. 139. 1, 9. Act. 7. 48, 49. Pſal. 2. 4. & 103, 16. & 115. 3. Iſa. 11. 4. & 44. 6.

A. 1. That there is a God: 2. That he is One, 3. Eternal, 4. Almighty, 5. That he hath made all the World: 6. That he knows all things: 7. That he is a Spirit; not of any ſhape, or figure, or parts, or body: 8. That he is preſent in all places: 9. That his Seat is in Heaven, and he governs all the World; ſo that nothing happens without his order and leave: 10. That he is the Fountain of Juſtice, 11. Of Mercy, 12. Of Bounty or Goodneſs: 13. That he is unalterably happy, and infinitely perfect: 14. That no evil can come near him: 15. And he is the Rewarder of them that diligently ſeek him.

Job 9. 4, &c. Deut. 32. 39. Gen. 18. 25. Deut. 32. 4. Exod. 34. 7. Pſal. 103. 8. & 25. 8. & 86. 5. & 51. 2. Jam. 1. 17. Heb. 11. 6.

Q. *What other Myſtery is revealed concerning God?*

Mat. 28 19. Joh 14. 16. 6. & 15. 26. 1 Cor. 12. 4, 5, 6. 1 Cor. 11. 31. 1 John 5. 7. & 1. 18. & 3. 16. Luk. 24. 9. Acts 1. 4. & 3. 33.

A. That God being One in Nature, is alſo Three in Perſon; expreſſed in Scripture by the Names of [*Father, Son,* and *Holy Spirit.*] The Firſt Perſon being known to us by the Name of [*The Father of our Lord Jeſus Chriſt.*] The Second Perſon is called [*The Son,* and *the Word of the Father.*] The Third is [*The Spirit and Promiſe of the Father.*] And theſe are *Three* and *One* after a ſecret manner, which we muſt believe, but cannot underſtand.

Q. *What*

Q. *What is this God to us?*

A. He is our Creator and Father, and therefore he is our Lord; and we are his Creatures, his Sons, and his Servants. Coloſſ. 1. 16. Acts 17. 24. 1 Cor. 6. 18. & 8. 6. Gal. 1. 4. Phil. 2. 22. Dan. 2. 47. Zach. 4. 14. & 14. 9. Mat. 11 25.

Q. *Wherefore did God Create and make us?*

A. That we might do him honour and ſervice, and receive from him infinite felicities. Pſ. 145. 10, 11. Acts 14. 15.

Q. *How did God make Man?*

A. By the power of his word, out of the ſlime of the earth; and he breathed into him the breath of life. Gen. 2. 7.

Q. *Was Man good or bad when God made him?*

A. Man was made pure and innocent. Eccleſ. 7. 29. Eccluſ. 15. 14.

Q. *How then did man become ſinful and miſerable?*

A. By liſtening to the whiſpers of a tempting Spirit, and breaking an eaſie Commandment which God gave him as the firſt trial of his Obedience. Gen. 2. *per tot.*

Q. *What Evils and Changes followed this Sin?*

A. Adam, who was the firſt Man, and the firſt Sinner, did, both for himſelf and his Poſterity, fall into the ſtate of Death, of ſickneſs and misfortunes, and diſorder both of Body and Soul: We were thrown out of Paradiſe and loſt our Immortality. Rom. 5. 12. & 3. 23. & 6. 20. Epheſ. 2. 3.

Q. *Was*

Q. *Was Man left in these Evils without Remedy?*

Gen. 3. 15. Gal. 4. 4. 1 Pet. 1. 20. John 3. 16. Heb. 2. 14, 15, &c.

A. No; but God, pitying his Creature, promised, That of the seed of the Woman he would raise up a Saviour and Redeemer, who should restore us to God's favour, and to the felicity which we lost.

Q. *How did God perform the Promise?*

John 8. 15, 18. Heb. 2. 9. & 16, 17, 18. Luk. 1. 74, 75.

A. By sending *Jesus Christ* to take upon him our Nature, to die for our Sins, to become our Lord, and the Author of holiness, and life, and salvation to Mankind.

Q. *Who was Jesus Christ?*

Isa. 9. 6. 1 Tim. 3. 16. 1 John 5. 20. Isa. 35. 4, 5. Joh. 1. 2, & 18. & 8. 5, 8.

A. He is the Son of God, the Second Person of the Holy Trinity, equal with the Father, true God, without beginning of life, or end of Days.

Rev. 1. 8. Heb. 13. 8. & 1. 8. Phil. 2. 6. Rom. 9. 5.

Q. *How then could he be our Redeemer, and the promised seed of the Woman?*

Gal. 4. 4. Rom. 1. 3. Acts 2. 30. & 3. 32. & 3. 22. Heb. 1. 1. & 2. 11. Acts 13. 23. Deut. 18. 15. Mat. 1. 18. Mat. 1. 21. Luke 2. 4, 5. &c.

A. The Son of God, in the fulness of time, by the miracles of his Mercy, took upon him Humane Nature, and united it after a wonderful manner to his Godhead; so that he was both *God* and *Man*. He was born of a Virgin, who conceived him not by any natural means, but by the power of the Holy Ghost, and was called *Jesus Christ*; and his Mother's name was *Mary*, of the

the Seed of *Abraham*, of the Family of *David*. And all these things came to pass when *Augustus Cæsar* was Lord of the *Roman* Empire.

Q. *How did Jesus Christ work this promised Redemption for us?*

A. By his holy and humble life, and his obedient dying a painful death for us upon the Cross. Heb. 2. 10.

Q. *What Benefits do we receive by the Life and Death of Jesus Christ?*

A. We are instructed by his Doctrine, and encouraged by his excellent Example; we are reconciled to God by his Death: He hath given us an excellent Law, and glorious Promises; and himself hath received Power to make good all those Promises to his Servants, and fearfully to destroy them that will not have him to reign over them. *Read the 3d, 4th. and 5th. Chapters of the* Hebrews. Ephes. 2. 13, 14, 15. Luke 19. 27. & 24. 46, 47.

Q. *What Promises hath Jesus Christ made us in the Gospel?*

A. He hath promised to give us all that we need in this life; That every thing will work together for our good; That he will be with us in tribulation and persecution. He hath promised his Graces, and his Holy Spirit, to enable us to do our duty; and if we make use of these Graces, he hath promised to give us more, He hath promised to forgive us our sins; to hear our prayers; to take the sting of death from us; to keep Mat. 6. 25. &c. Rom. 8. 28. John 13. 33. Acts 14. 22. 2 Cor. 1. 4. Mat. 8. 11, 12. & 11. 20, 21. John 6. 44, 45. 2 Pet. 3. 4. Acts 2, 38. & 3. 19. Luke 18. 7. Mat. 7. 7. Col. 2. 13. 1 Cor. 15. 54, 55, 57.

our

Rev. 14. 13. 1 Cor. 15. 22. & 6. 14. 2 Cor. 4. 14. John 6. 40. our ſouls in ſafe cuſtody after death; and in his due time to raiſe our bodies from the grave, and to joyn them to our ſouls, and to give us eternal life, and joys that ſhall never ceaſe.

Q. *How is Jeſus Chriſt able to do all this for us?*

Mat. 28. 6. 18. Phil. 2. 9, &c. Heb. 2. 9. & 5. 6. & 1. 8. Tit. 2. 13, 14. Epheſ. 3. 14, 15. 20. 1 Cor. 11. 3. Epheſ. 5. 23. Col. 2. 10. *A.* When he had ſuffered death, and was buried three days, God raiſed him up again, and gave him all power in Heaven and Earth, made him Head of the Church, Lord of Men and Angels, and the Judge of the Quick and Dead. Acts 10. 42. 2 Tim. 4. 1. & 8. 17. 31. 1 Pet. 4. 5.

Q. *By what Means doth Jeſus Chriſt, our Lord, convey all theſe bleſſings to us?*

1 Tim. 2. 5. Heb. 8. 6, 9, 15. & 12. 24. *A. Jeſus Chriſt* had three Offices, and in all he was *Mediator* between God and Man; he is our Prophet, our Prieſt, and our King.

Q. *What was his Office as he was a Prophet?*

John 1. 18 Luke 3. 23. John 5. 43. Luke 4. 19. Act. 3. 23, &c. *A.* This Office he finiſhed on Earth; beginning when he was thirty Years old to preach the Goſpel of the Kingdom, Faith and Repentance.

Q. *When began his prieſtly Office? and wherein does it conſiſt?*

Heb. 5. 5, 7, 8, &c. Heb. 7. *per tot.* *A.* It began at his death; for he was himſelf the Prieſt and the Sacrifice, offering himſelf upon the Altar of the Croſs, for the Sins of all the World.

Q. *Did*

Q. *Did his Prieſtly Office then ceaſe?*

A. No: *He is a Prieſt forever*; that is, unto the end of the World, and repreſents the ſame Sacrifice to God in Heaven, intereeding and praying continually for us in the virtue of that Sacrifice, by which he obtains relief of all our neceſſities. Heb. 7. 24. 25.

Q. *What doth Chriſt in Heaven pray for on our behalf?*

A. That our ſins may be pardoned, our infirmities pitied, our neceſſities relieved, our perſons defended, our temptations overcome, that we may be reconciled to God and be ſaved. Rom. 8. 33, 34. 1 John. 2. 1. Heb. 4. 14, 15, 16.

Q. *How is Jeſus Chriſt alſo our King?*

A. When he aroſe from his Grave, and had for forty days together converſed with his Diſciples, *ſhewing himſelf alive by many infallible tokens*, he aſcended into Heaven, and there ſits at the right hand of God, all things being made ſubject to him, Angels, and Men, and Devils, Heaven, and Earth, the elements, and all the Creatures; and over all he reigns, comforting and defending his Elect, ſubduing the power of the Devil, taking out the ſting of Death, and making all to ſerve the Glory of God, and to turn to the good of his Elect. 1 Thef. 1. 10. Acts 1. 3. Heb. 1. 3. 8. Pſal. 110. 1. Luke 24. 51. & 1. 33. 1 Pet. 3. 22.

Q. *How long muſt his Kingdom laſt?*

A. Till Chriſt hath brought all his Enemies under his feet; that is, till the Pſal. 110. 1.

1 Cor. 15. 24, 26, 28. the Day of Judgment: in which Day ſhall be performed the greateſt Acts of his Kingly Power; for then he ſhall Matth. 25. 34, 41. quite conquer Death, triumph over the Devils, throw his Enemies into Hell-fire, and carry all his Elect to never-ceaſing Glories; and then he ſhall deliver up the Kingdom to his Father, that God may be all in all.

Q. *How is Chriſt a Mediator in all theſe Offices!*

Gal. 3. 20 *A.* A *Mediator* ſignifies one that ſtands between God and us. As *Chriſt* is a prophet, ſo he taught us his Father's will, and ties us to obedience: Heb. 8. 6. & 9. 15. & 12. 24. As he is a *Prieſt*, he is our *Redeemer*, having Paid a price for us, even his moſt precious Blood; and our *Advocate*, pleading for us, and mediating our pardon and Salvation: as he is a *King*, ſo he is our Lord our Patron, 1 Cor. 15. 24. and our Judge; yet it is the Kingdom of a Mediator, that is, in order to the World to come, but then to determine and end. And in all theſe he hath made a *Covenant* between God and us of an everlaſting Intereſt.

Q. *What is the Covenant which Jeſus Chriſt our Mediator hath made between God and us.*

Heb. 8. 6. & 10. 13, 16. & 12. 24. Jer. 31. 31. *A.* That God will write his Laws in our hearts, and will pardon us, and defend us, and raiſe us up again at the laſt day, and give us an Inheritance in his Kingdom.

Q. *To*

Q. *To what conditions hath he bound us on our parts?*

A. Faith and Repentance. Mark 16. 16. Mat. 4. 17. Act. 8. 37. & 2. 13

Q. *When do we enter into this Covenant?*

A. In our Baptiſm, and at our ripe years, when we underſtand the ſecrets of the Kingdom of *Chriſt*, and undertake willingly what in our Names was undertaken for us in our Infancy. Act. 2. 38, 41. & 3. 19.

Q. *What is the Covenant of Faith which we enter into in Baptiſm?*

A. We promiſe to believe, that *Jeſus Chriſt* is the *Meſſias*, or he that was to come into the World; that he is the Anointed of the Lord, or the *Lord's Chriſt*; That he is the Son of God, and the Son of the Virgin *Mary*; That he is God incarnate, or God *manifeſted in the fleſh*; That he is the Mediator between God and Man; That he died for us upon the Croſs, and roſe again the Third day, and aſcended into Heaven, and ſhall be there till the Day of Judgment: and then he ſhall be our Judge; in the mean time he is the King of the World, and Head of the Church. 1 Joh. 2. 9. Mat. 16. 16. & 1. 18. 1 Tim. 3. 16. Rom. 14. 9. Acts 1. 9. & 3. 21. & 17. 31. Rev. 1. 5. & 17. 14.

Q. *What is the Covenant of Repentance?*

A. We promiſe to leave all our ſins, and with a hearty and ſincere endeavour to give up our will and affections to Chriſt, and to do what he hath commanded (according to our power and weakneſs.) Luke 1. 75. Tit. 2. 11, 12. 1 Pet. 2. 1, 2, 3. 2 Pet. 1. 4. &c. Heb. 12. 1, 2.

Q. *How*

Q. *How if we fail of this Promiſe, through infirmity, and commit ſin?*

1 John 2 12. & 5. 16, 17. Gal. 6. 1. & 5. 24, 25. *A.* Still we are within the Covenant of Repentance; that is, within the promiſe of Pardon, and poſſibility of returning from dead works, and mortifying our luſts: and though this be done after the manner of Men; that is, in weakneſs, and with ſome failings; yet our Endeavour muſt be hearty, and conſtant, and diligent, and our Watchfulneſs and Prayers for Pardon muſt be laſting and perſevering.

Q. *What Miniſteries hath Chriſt appointed to help us in this Duty?*

Rom. 10. 1. Epheſ. 2. 20. & 4. 11, 12. 1 Cor. 12. 28. 2 Cor. 5. 20. Mat. 28. 20. *A.* The Miniſtery of the Word and Sacraments, which he will accompany with his Grace and his Spirit.

Q. *What is a Sacrament?*

A. An outward Ceremony ordained by Chriſt, to be a ſign and a means of conveying his Grace unto us.

Q. *How many Sacraments are ordained by Chriſt?*

Mat. 28. 19. & 26. 26. 1 Cor. 11. 23. *A.* Two: Baptiſm, and the Supper of our Lord.

Q. *What is Baptiſm?*

Gal. 3. 27. —— Epheſ. 5. 26. Tit. 3. 5. —— Heb. 10. 22. 1 Pet. 3. 21. Rom. 6. 4. —— Acts 2. 38. John 3. 5. —— Acts 22. 16. 1 Cor. 12. 23. —— Col. 2. 11, 16. *A.* An outward waſhing of the Body in Water, in the Name of the Father, Son and Holy Ghoſt; in which

which we are buried with Chriſt in his Death, after a Sacramental manner; and are made Partakers of Chriſt's Death, and of his Reſurrection; teaching us, that we ſhould riſe from the Death of Sin, to the Life of Righteouſneſs.

Q. *What is the Sacrament of the Lord's Supper?*

A. A Ceremony of eating Bread, and drinking Wine, being bleſſed and conſecrated by God's Miniſter in publick Aſſemblies, in remembrance of Chriſt's Death and Paſſion. 1 Cor. 11. 23, 24, 25. Mat. 26. 26. Mark 14. 22. Luke 22. 19.

Q. *What Benefits are done unto us by this Sacrament?*

A. Our Souls are nouriſhed by the Body and Blood of Chriſt, our Bodies are ſealed to a bleſſed Reſurrection, and to Immortality; our Infirmities are ſtrengthned, our Graces encreaſed, our Pardon made more certain: And when we preſent our ſelves to God, having received Chriſt's Body within us, we are ſure to be accepted; and all the good Prayers we make to God for our ſelves and others, are ſure to be heard. 1 Cor. 10. 16 Mat. 26. 28

Q. *Who are fit to receive this Sacrament?*

A. None but baptized Chriſtians, and ſuch as repent of their Sins, and heartily purpoſe to lead a good Life. 1 Cor. 11. 27, 28, 29.

Q. *What*

Q. *What other Miniſteries hath Chriſt ordained in his Church, to help us, and to bring ſo many great purpoſes to paſs?*

2 Cor. 5. 18, Act. 20. 28. 1 Pet. 5. 2. Gal. 1. 16. Jam. 5. 14.

A. Jeſus Chriſt hath appointed Miniſters and Ambaſſadors of his own to preach his Word to us, to pray for us, to exhort and to reprove, to comfort and inſtruct, to reſtore and reconcile us, if we be overtaken in a fault; to viſit the Sick, to ſeparate the Vile from the Precious, to adminiſter the Sacraments. And to watch for the good of our Souls.

Q. *What are we tied to perform towards them?*

Gal. 6. 6. 1 Tim. 5. 17. Heb. 13. 17.

A. To pay them honour and maintenance, to obey them in all things according to the Goſpel, and to order our ſelves ſo, that they may give account of our Souls with chearfulneſs and joy.

Q. *Which are the Commandments and Laws of Jeſus Chriſt?*

A. They are many, but eaſie; holy, but very pleaſant to all good minds, to ſuch as deſire to live well in this World, and in the World to come: And they are ſet down in the Sermons of our Bleſſed Lord, and of his Apoſtles; but eſpecially in the 5th. 6th. and 7th. Chapters of St. *Matthew.*

Read alſo Rom. 12. Epheſ. 4. & 9. *Chapters.* 1 Theſſ. 5.

AN

AN EXPOSITION OF THE Apoſtles CREED.

I Believe in God.

I Believe that there is a God, who is one true, ſupreme and alone infinitely wiſe, juſt, good, free, eternal, immenſe, and bleſſed; and in him alone we are to put our truſt.

Luk. 6. 35. Deut. 10. 17. & 6. 4. Mark 12. 29, 32. 1 Cor. 8. 4. Joh. 17. 3. 1 Theſſ. 1. 9. Pſal. 90. 2. & 93. 2, & 77. 13 & 95. 3. & 147. 5. Rom. 16. 27. 1 Tim. 1. 17. 2 Chron. 19. 7. Pſal. 119. 137. 1 Chron. 16. 34. Pſal. 34. 8. & 135. 3, 5. Exod. 33. 19. 1 Tim. 1. 11.

The Father Almighty.

I believe that he is, (1.) *the Father* of our Lord *Jeſus Chriſt*; and (2.) of all that believe in him, whom he hath begotten by his Word, and adopted to the inheritance of Sons: And becauſe he is our *Father*, he will do us all that good to which we are created, and deſigned by Grace; and becauſe he is

John 8. 38. Rom. 8. 29, 31 1 Cor. 8. 6. & 15. 24. Mat. 24. 36. Heb. 2. 11. 1 Pet. 2. 23. Gal. 4. 5.

is *Almighty*, he is able to perform it all; and therefore we may ſafely believe in him, and rely upon him.

Maker of Heaven and Earth.

Ica. 65. 17. & 66. 22. Acts 4. 24. He made the Sun and the Moon, the Stars, and all the Regions of Glory; he made the Air, the Earth, and the Water, and all that live in them; he Pſal 36. 7, 8. made Angels and Men: and he who Mat. 6. 26. & 10. 29, 30. made them, does, and he only can, preſerve them in the ſame being, and thurſt them forwards to a better, He that preſerves them, does alſo govern them, and intends they ſhould Rev. 14. 7. miniſter to his Glory: and therefore Mat. 4. 10. we are to do worſhip and obedience to him in all that we can, and that he hath commanded.

And in Jeſus Chriſt.

Mat. 1. 21. John 3. 34. I alſo believe in *Jeſus Chriſt*, who is, and is called a Saviour, and the Anointed of the Lord, promiſed to Acts 10. 38. & 3. 22, 23. the Patriarchs, whom God *anointed with the Holy Spirit, and with Power*, to become the *Great Prophet*, and Declarer of his Father's Will to all the World, telling us how God will be worſhipped and ſerved: He is anointed to be the *Mediator* of the New Covenant, and our *High Prieſt*, reconHeb. 12. 24. & 1. 8. & 6. 16, 21. ciling us to his Father by the Sacrifice of

of himſelf; and to be the *Great King* of all the World. And by this Article we are *Chriſtians*, who ſerve and worſhip God the Father through Jeſus Chriſt. Rev. 1. 5. Acts 11. 26. & 26. 28. 1 Pet 4. 19.

His only Son.

Jeſus Chriſt is the Son of God, he alone, of him alone. For God, by his holy Spirit, cauſed him to be born of a *Virgin*: By his Power he raiſed him from the Dead, and gave him a new Birth or Being in the Body: he gave him all power, and all excellency: And, beyond all this, he is *the expreſs Image of his Perſon*, *the Brightneſs of his Glory*, equal to God, *beloved before the beginning of the World*, of a Nature perfectly Divine, *very God* by Eſſence, and *very Man* by Aſſumption; as *God*, all one in Nature with the Father; and as *Man*, one Perſon in himſelf. Luke 1. 32. Rom. 1. 3, 4. 1 Joh. 5. 9, &c. Heb 1. 5. John 1. 11. Col. 1. 17, 18. Heb. 1. 3. John 5. 19. Phil. 2. 6. John 3. 35. Col. 2. 9, 10. John 17. 24.

Our Lord.

Jeſus Chriſt, God's only Son, is the Heir of all things and perſons in his Father's Houſe: All Angels and Men are his Servants, and all Creatures obey him. We are to believe in him; and by Faith in him only, and in his Name, we ſhall he ſaved. Matt. 28. 18 Acts 2. 36. Pſal. 2. 6, 7. &c. 1 Cor. 8. 6. Heb. 1. 6. 1 Pet. 1. 21.

Who was conceived by the Holy Ghoſt.

I believe that *Jeſus Chriſt* was not begotten of a Man, nor born by natural means; but that a Divine Power from God [God's Holy Spirit] did over-ſhadow the Virgins-Mother of Chriſt, and made her in a wonderful manner to conceive *Jeſus* in her Womb; and by this his admirable manner of being conceived, he was the Son of God alone, and no Man was his Father.

Luke 1. 35. Gal. 4. 4. Luke 1. 32.

Born of the Virgin Mary.

Though God was his Father, and he begat him by the Power of the Holy Ghoſt and cauſed him miraculouſly to begin in the Womb of his Mother, yet from her he alſo derived his humane Nature, and by his Mother he was of the Family of King *David*, and called *the Son of Man*; his Mother being an holy perſon, not choſen to this great honour for her wealth or beauty, but by the good will of God, and becauſe ſhe was of rare exemplar modeſty and humility; and ſhe received the honour of being a Mother to the Son of God, and ever a Virgin, and all Generations ſhall call her bleſſed.

Luk. 1. 26. & c Matth. 1. 18. Luke 1. 48. Matth. 1. 25.

Suffered

Suffered under Pontius Pilate.

After that *Jesus* passed through the state of Infancy and Childhood, being Subject to his Parents, and working in an humble Trade to serve his own and his Mother's needs, he grew to the estate of a Man: He began to preach at the Age of Thirty years; and having for about three years and an half preached the Gospel and taught us his Father's Will, having spoken the Gospel of his Kingdom, and revealed to us the secrets of *Eternal Life*, and *Resurrection of the Dead*, *Regeneration* and *Renewing by the Holy Spirit*, *perfect Remission of Sins*, and *Eternal Judgment*; at last, that he might reconcile the World to his Father, he became a Sacrifice for all our sins, and suffered himself to be taken by the malicious *Jews*, and put to a painful and shameful death; They being envious at him for the number of his Disciples, and the reputation of his Person, the innocence of his Life, the mightiness of his Miracles, and the power of his Doctrine. And this Death he suffered when *Pontius Pilate* was Governour of *Judea*.

Luke 2. 51.

Luke 3. 23.

John 3. 4, &c. Acts 13. 39. Matt. 25. 31, 32.

Luke 22. 63, &c. John 18. 12, &c. Matt. 26. & 27.

Was Crucified.

Jesus Christ being taken by the Rulers of the *Jews*, bound and derided,

Matt. 27. Mark 15. Luke 23. John 19.

buffeted and ſpit upon, accuſed weakly, and perſecuted violently; at laſt, wanting matter and pretences to condemn him, they asked him of his Perſon and Office; and becauſe he affirmed that great Truth, which all the World of good Men long'd for, that he was the *Meſſias*, and deſign'd to *ſit on the right hand of the Majeſty on high*, they reſolved to call it *Blaſphemy*, and delivered him over to *Pilate*, and by importunity and threats forc'd him, againſt his Conſcience, to give him up to be ſcourged, and then to be crucified. The Soldiers therefore mocking him with a Robe and a Reed, and preſſing a Crown of Thorns upon his head, led him to the place of his death, compelling him to bear his Croſs, to which they preſently nail'd him; on which for three hours he hanged in extream torture, being a ſad ſpectacle of the moſt afflicted and the moſt innocent Perſon of the whole World.

Dead.

Ibidem.

When the Holy *Jeſus* was wearied with tortures, and he knew all things were now fulfilled, and his Father's wrath appeaſed towards Mankind, his Father pitying his innocent Son, groaning under ſuch intolerable miſeries, haſtned his Death; and *Jeſus* commending his Spirit into the hands of

John 18. 30. Phil. 2. 8.

his

his Father, cried with a loud voice, bowed his head, and died, and by his death ſealed all the Doctrines and Revelations which he firſt taught the World, and then confirmed by his Blood. He was conſecrated *our merciful High-Prieſt*, and by a feeling of our miſeries and Temptations, became *able to help them that are tempted*; and for theſe his Sufferings, was exalted to the higheſt Throne, and Seat of the right hand of God; and hath ſhewn that to Heaven there is no ſurer way, than ſuffering for his Name; and hath taught us, willingly to ſuffer for his ſake, what himſelf hath already ſuffered for ours. He reconciled us to God by his Death, led us to God, drew us to himſelf, redeemed us from all iniquity, purchaſed us for his Father, and for ever made us his Servants and redeemed ones, that we being dead unto Sin, might live unto God. And this Death being ſo highly beneficial to us, he hath appointed means to apply to us, and to repreſent to God for us in the holy Sacrament of his laſt Supper. And upon all theſe conſiderations, that Croſs which was a ſmart and ſhame to our Lord, is honour to us; and as it turned to his glory, ſo alſo to our ſpiritual advantages.

Col. 1. 20.
Iſa. 53. 10. Heb. 7. 25. & 9. 12. & 7, 18.
Luke 23. 46. Joh. 10. 17, 18 & 12. 32. & 11. 51.
Epheſ. 2. 13, 14.
Heb. 2. 10.
Col. 1. 21, 22.
Tit. 2. 14.
John 6. 51.
1 Pet. 2. 24. & 4. 13.
1 Tim. 2. 11
Gal. 6. 14.

And Buried.

Matth. 27. Mark 15. That he might ſuffer every thing of Humane Nature, he was by the care of his Friends and Diſciples, by the leave of *Pilate*, taken from the Croſs, and embalmed, (as the manner of the *Jews was* to bury) and wrap'd in Linen, and buried in a new Grave hewen out of a Rock: And this was the laſt and loweſt ſtep of his Humiliation.

He deſcended into Hell.

Epheſ. 4. 9. That is, he went down *into the lower parts of the earth*, (as himſelf called it) into the heart of the earth. By which Phraſe the Scripture underſtands, the Matt. 12. 40. Acts 2. 27. ſtate of Separation, or of Souls ſevered from their Bodies. By this his deſcending to the Land of Darkneſs, where all things are forgotten, he ſanHoſ. 13. 14. ctified the ſtate of death and Separation, that none of his Servants might ever after fear the Jaws of Death and 1 Cor. 15. 54. &c. Hell; whither he went, not to ſuffer torment, (becauſe he finiſhed all that Rev. 20. 13, 14. upon the Croſs) but to triumph over Matt. 16. 18. the gates of Hell, to verifie his Death, and the event of his ſufferings, and Rev. 1. 17, 18. to break the iron bars of thoſe lower Priſons, that they may open and ſhut hereafter only at his command.

The

The Third Day he roſe again from the Dead.

After our Lord *Jeſus* had abode in the Grave the remaining part of the day of his Paſſion, and all the next day, early in the morning upon the third day, by the power of God, he was raiſed from Death and Hell, to Light and Life, never to return to Death any more, and is become the Firſt-born from the Dead, the Firſt-fruits of them that ſlept: and although he was *put to death in the fleſh*, yet now, *being quickned in the ſpirit, he lives for ever*. And as we all die in *Adam*, ſo in *Chriſt* we all ſhall be made alive; but every Man in his own order: *Chriſt* is the firſt; and we, if we follow him in the Regeneration, ſhall alſo follow him in the Reſurrection.

Mark 16. 1. Acts 10. ult.

Rom. 14. 9. Act. 5. 30, &c. Col. 1. 18. Matt. 28. 1. 1 Pet. 3. 18. & 1. 3. Epheſ. 1. 17. 1 Cor. 15. 20. &c.

He Aſcended into Heaven.

When our deareſt Lord was riſen from the Grave, he converſed with his Diſciples for forty days together, often ſhewing himſelf alive by infallible proofs, and once to five hundred of his Diſciples at once appearing. Having ſpoken to them fully concerning the Affairs of the Kingdom, and the Promiſe of the Father, leaving them ſome few things in charge for

Luke 24. 45, 50. Matt. 21. 17. Joh. 20. & 2. 1 Cor. 15. 6. Acts. 1. 9.

the preſent, he ſolemnly gave them his Bleſſing, and in the preſence of his Apoſtles was taken up into Heaven by a bright Cloud and the Miniſtry of Angels; being gone before us, to pre-
1 Cor. 15. 45, 47. pare a place for us above all Heavens,
Heb. 6. 19. in the preſence of his Father, and at the foot of the throne of God. From which glorious preſence we cannot be
Rom. 8. 38, 39. kept by the change of Death and the
1 John 3. 2. powers of the Grave, nor the depth of Hell, nor the heighth of Heaven; but Chriſt being lifted up, ſhall draw all his Servants unto him.

And Sitteth at the Right Hand of God the Father Almighty.

Phil. 2. 8, 9, &c. I believe that *Jeſus Chriſt* ſitteth in
Ephes. 1. 17, 22. Heaven, above all Principalities and Powers, being exalted above every Name that is named in Heaven and Earth; that is, above every Creature above and below; all things being put under his feet. That he is always in the preſence of his Father, interceding for us; and governs all
Rom. 8. 34, Heb. 7. 27. things in Heaven and Earth, that he may defend his Church, and adorn
2 Pet. 1. 4. her with his Spirit, and procure and effect her eternal Salvation. There he ſits and reigns as King, and inter-
Heb. 12. 2. cedes as our High-Prieſt. He is a Miniſter of the Sanctuary, and of the true *Tabernacle which God made, and*

not

not man; the Author and Finiſher of our Faith, the Captain of our Confeſſion, the Great Apoſtle of our Religion, *the Great Biſhop of our Souls,* the Head of the Church, and the Lord of Heaven and Earth. And therefore to him we are to pay Divine Worſhip, Service and Obedience; and we muſt believe in him, and in God by him; and rely entirely on the Mercies of God, through *Jeſus Chriſt.* 1 Pet. 1. 20, 21. Heb. 1. 6.

From thence he ſhall Come

In the Clouds ſhining and adorned with the Glory of his Father, attended by Millions of bright Angels, with the voice of an Arch-angel, and a ſhout of all the heavenly Army, the Trump of God; and every eye ſhall ſee him; and they that pierced his hands and his feet ſhall behold his Majeſty, his Terrour, and his Glory: and all the families of the earth ſhall tremble at his preſence, and the powers of Heaven ſhall be ſhaken, and the whole Earth and Sea ſhall be broken in pieces and confuſion; for then he ſhall come to put an end to this World, and John 14. 3. Matt. 24. 30. 1 Theſſ. 4. 16. Rev. 1. 7. Acts 1. 11. 2 Tim. 4. 1.

To Judge the Quick and the Dead.

For the Father judgeth no man, but hath given all judgment to his Son. Joh. 5. 22, 23. 1 Theſſ. 4. 16, 17.

And at this Day of Judgment the Lord *Jesus* shall sit in the Air, in a
Matt. 25. 32. glorious Throne; and the Angels having gathered together God's Elect
Acts 10. 24. from the four Corners of the World, all the Kindreds of the Earth being brought before the Judgment-Seat, shall have the Records of their Conscience laid open; that is, all that ever they thought or spake, or did, shall be brought to their memory, to convince the wicked of the Justice of the Judge in passing the fearful Sentence upon them, and glorifie
Matth. 25. 34, &c. the mercies of God toward his *Redeemed ones:* And then the righteous Judge shall condemn the Wicked to the portion of Devils for ever, to a state of torments, the second, and eternal, and intolerable death; and the Godly being placed on his Right Hand shall hear the blessed Sentence of Absolution, and shall be led by Christ to the participation of the Glories of his Father's Kingdom, for ever and ever. *Amen.*

I Believe in the Holy Ghost, [or] *the Holy Spirit,*

Who is the Third Person of the Holy, Undivided, Ever-blessed Trinity; which I worship, and adore, and admire, but look upon with wonder, and am not in a capacity to under-

understand. I believe that the Holy Spirit, Into whose Name, as of the Father and the Son, I was baptized, is the heavenly Author, the Captain, the Teacher, and the witness of all the Truths of the Gospel: That as the Father sent the Son, so the Son from Heaven sent the Holy Spirit, to lead the Church into all truth, to assist us in all temptations, and to help us in the purchase of all vertue. This *Holy Spirit proceeds from the Father*, and our Lord *Jesus* received him from his Father, and sent him into the World; who receiving the things of Christ, and declaring the same excellent Doctrines, speaks whatsoever he hath heard from him; and instructed the Apostles, and builds the Church; and produces Faith, and confirms our Hope, and increases Charity. And this Holy Spirit our blessed Lord hath left with his Church for ever; by which all the Servants of God are enabled to do all things necessary to Salvation, which by the force of Nature they cannot do: and we speak by the Spirit, and work by the Spirit, when by his assistances any ways imparted to us, we speak or do any thing of our duty. He it is who enlightens our Understanding, sanctifies our Will, orders and commands our Affections; he

Matt. 28. 19.
John 15. 26. Acts 15. 32.
16. 13. —— & 3. 33.
6. 45. —— 24.
7. 16, 17. —— 13.
5. 37. 1, 2, 3. —— 20. 28.
Luke 12. 12.
John 17. 3.
14. 16. 13. 8.
Matt. 10. 8, 9.
Ephes. 1. 17. & 3. 16.
1 Cor. 2. 10, 11, 12.
Rom. 8. 14, 15, 16.
Rom. 14. 17. & 15. 13, 19.
1 Thess. 1. 6.

he comforts our Sorrows, ſupports our Spirits in trouble, and enables us by Promiſes, and Confidences, and Gifts, to ſuffer for the Lord *Jeſus* and the Goſpel. And all theſe things God the Father does for us by his Son, and the Son by the Holy Spirit, and the Holy Spirit by all means within and without, which are operative upon, and proportionable to the nature of reaſonable Creatures. This is he who works Miracles, gives the Gifts of Prophecy, and of Interpretation; that teaches us what and how to pray, that gives us Zeal and holy Deſires; who ſanctifies Children in Baptiſm, and confirms them with his Grace in Confirmation, and reproves the World, and conſecrates Biſhops and all the Miniſters of the Goſpel, and abſolves the Penitent, and bleſſes the Obedient, and comforts the Sick, and excommunicates the Refractary, and makes Interceſſion for the Saints: that is, the Church, and thoſe whom he hath bleſſed, appointed and ſanctified to theſe purpoſes, do all theſe Miniſteries by his Authority, and his Commandment, and his Aids. This is he that *teſtifies to our Spirits that we are the Sons of God*, and that makes us to cry, *Abba, Father*; that is, who inſpires into us ſuch humble confidences of our being accepted in our hearty and conſtant endeavours to pleaſe God,

that

that we can with chearfulneſs and joy call God our Father, and expect and hope for the portion of Sons, both here, and hereafter; and in the certainty of this hope, to work out our Salvation with fear and reverence, with trembling and joy, with diſtruſt of our ſelves, and mighty confidence in God. By this Holy and Everbleſſed Spirit, ſeveral Perſons in the Church, and every Man in his proportion, receives the Gifts of Wiſdom, and Utterance, and Knowledge, and Interpretation, and Prophecy, and Healing, and Government, and Diſcerning of Spirits, and Faith, and Tongues, and whatſoever can be neceſſary for the Church in ſeveral Ages and Periods; for her beginning, for her continuance, for her in proſperity, and for her in perſecution. This is the great *Promiſe of the Father*, and it is the *Gift of God*, which he will give to all them that ask him, and who live piouſly and chaſtly, and are Perſons fit to entertain ſo divine a Grace. This Holy Spirit God gives to ſome more, to ſome leſs, according as they are capable. They *who obey his Motions*, and love his Preſence, and improve his Gifts, ſhall have him yet more abundantly: But they that *grieve the Holy Spirit*, ſhall loſe that which they have; and they that *extinguiſh him* belong not to Chriſt,

Luke 24. 49. & 4. 18. Acts 2. 33, 38

Eph. 4. 7, 30. 1 Cor. 3. 16. Epheſ. 1. 13.

Acts 7. 51.

Christ, but are in the state of Reprobation; and they that *blaspheme* this Holy Spirit, and call him the Spirit of the Devil, or the Spirit of Errour, or Folly, or do malicious despites to him; that is, they who on purpose, considering and chusing, do him hurt by word or by deed, (so far as lies in them) shall for ever be separated from the presence of God, and of Christ; and shall never be forgiven in this World, nor in the World to come. Lastly, this Holy Spirit seals us to the Day of Redemption; that is, God gives us his Holy Spirit, as a Testimony that he will raise us again at the last Day, and give us a Portion in the glories of his Kingdom, in the Inheritance of our Lord *Jesus*.

Rom. 1. 14. 2 Thess. 5. 19. Mark 3. 29. 2 Cor. 1. 22. & 5. 5.

The Holy Catholick Church.

I believe that there is, and ought to be, a visible Company of Men, professing the Service and Discipline, that is, the Religion of the Gospel; who agree together in the Belief of all the truths of God, revealed by *Jesus Christ*, and in Confession of the Articles of this Creed; and agree together in praying and praising God, through *Jesus Christ*; to read and hear the Scriptures read and expounded; to provoke each other to love, and

2 Tim. 3. 15. Ephes. 5. 21. Heb. 2. 12. & 10. 24.

and to good works; to advance the honour of Christ, and to propagate his Faith and worship. I believe this to be an *Holy Church*, *Spiritual*, and not *Civil* and *Secular*, but sanctified by their profession, and the solemn *Rites* of it; professing Holiness, and separating from the evil Manners of Heathens and wicked Persons, by their Laws and Institutions. And this *Church* is *Catholick*, that is; it is not confined to the Nation of the *Jews*, as was the old Religion; but it is gathered out of all Nations, and is not of a Differing Faith in differing places, but always did, doth, and ever shall profess the Faith which the Apostles preached, and which is contained in this Creed; which whosoever believes, is a *Catholick*, and a *Christian*; and he that believes not, is neither. This *Catholick Church* I believe; that is, I believe whatsoever all good Christians in all Ages, and in all places, did confess to be the Catholick and Apostolick Faith.

1 Cor. 14. 26, &c.

Matt. 18. 17, 18.

Acts 12. 5. 1 Cor. 1.

Gal. 1. 8, 9.

Col. 2. 8, 9. Heb. 13. 8, 9.

The Communion of Saints.

That is, the Communion of all *Christians*; because, by reason of their holy Faith, they are called *Saints* in Scripture, as being begotten by God into a lively Faith, and cleansed by believing: And by this Faith, and the profession

Acts 26. 10. & 9. 12, 32. 1 Cor. 6. 11. & 1. 2. Matt. 22. 14.

profeſſion of an holy Life in obedience to *Jeſus Chriſt*, they are ſeparated from the World, called to the Knowledge of the Truth, juſtified before God, and endued with the Holy Spirit of Grace, fore-known from the beginning of the World, and predeſtinated by God to be made conformable to the Image of his Son, here in holineſs of life, hereafter in a life of Glory: And they who are Saints in their Belief and Profeſſion, muſt be ſo alſo in their Practice and Converſation, that ſo they may *make their Calling and Election ſure*; leſt they be Saints only in name and title, in their profeſſion and inſtitution, and not in manners and holineſs of living; that is, leaſt they be ſo before Men, and not before God.

1 Pet. 1. 2, 14, 15, 16. 2 Pet. 3. 11.

I believe that all People who deſire the benefit of the Goſpel are bound to have Fellowſhip and Society with theſe *Saints*, and communicate with them in their holy things, in their *Faith*, and in their *Hope*, and in their *Sacraments*, and in their *Prayers*, and in their *Publick Aſſemblies*, and in their *Government*; and muſt do to them all the Acts of *Charity* and mutual Help which they can, and are required to: And without this Communion of Saints, and a Conjunction with them who believe in God, through *Jeſus Chriſt*, there is no Salvation to be expected: Which Communion muſt be kept

Mat. 18. 17, 18. Heb. 10. 25. 1 Cor. 11. 23, &c. Ephes. 4. 13. & 5. 6, 7, 21. & 6. 18.

kept in *inward things* always, and in all Perſons; and teſtified by *outward acts* always, when it is poſſible, and may be done upon juſt and holy Conditions. Phil. 2. 4. & 1. 27. Rom. 16. 16, 17. 1 John 3. 18. 1 Pet. 1. 22.

The Forgiveneſs of Sins.

I believe that all the Sins I committed before I came to the Knowledge of the Truth, and all the Slips of Humane Infirmity, againſt which we heartily pray, and watch, and labour; and all the evil habits of which we repent ſo timely and effectually, that we obtain their Contrary Graces, and live in them, are fully remitted by the Blood of Chriſt: Which Forgiveneſs we obtain by *Faith* and *Repentance*; and therefore are not juſtified by the *Righteouſneſs of Works*, but by the *Righteouſneſs of Faith*: And we are preſerved in the ſtate of Forgivneſs or Juſtification by the Fruits of a lively Faith, and a timely active Repentance. Rom. 3. 28. Acts 2. 38. & 13. 38. 1 John 2. 1, 2, 12. Gal. 6. 2. John 20. 23. Mark 16. 16. 2 Pet. 1. 5, &c. Epheſ. 1. 13. 1 Pet. 11. 5, 16, 17, 18. Jam. 2. 17, 20, &c. 1 John 3. 21, &c. Heb. 12. 14, 15, 16.

The Reſurrection of the Body.

I believe that at the laſt Day, all they *whoſe Sins are forgiven, and who lived and died in the Communion of Saints, and in whom the Holy Spirit did dwell*, ſhall riſe from their Graves; their dead Bones ſhall live, and be cloathed with Fleſh and Skin; and their Bodies, together with their Souls, 1 Cor. 15. 29, &c. Matt. 22. 31.

Souls, ſhall enter into the Portion of
Rom. 8. 11. 23 a new Life: And that this Body ſhall
John 6. 39. no more ſee corruption, but ſhall riſe
Phil. 3. 20. to an excellent condition; it ſhall be
ſpiritual, powerful, immortal and
glorious, like unto his glorious Body,
2 Cor. 4. 1. who ſhall then be our Judge, is now our
Advocate, our Saviour, and our Lord.

And the Life Everlaſting.

I believe that they who have their
part in this Reſurrection ſhall meet
2 Theſſ. 4. 17. the Lord in the Air; and when the
Rev. 21. 4. bleſſed Sentence is pronounced upon
them, they ſhall for ever be with the
Lord, in Joys unſpeakable, and full
of Glory. God ſhall wipe all Tears
Rev. 22. 5. from their Eyes; there ſhall be no
Fear or Sorrow, no Mourning or
Death; a Friend ſhall never go away
from thence, and an Enemy ſhall ne-
ver enter; There ſhall be fulneſs, with-
Matt. 25. 34. out want; light eternal, brighter than
the Sun; day, and no night; joy, and
no weeping; difference in degree, and
yet all full; there is *love without diſſi-
mulation*, excellency without envy,
multitudes without confuſion, mu-
ſick without diſcord; there the Un-
derſtandings are rich, the will is ſa-
tisfied, the Affections are all love, and
all joy; and they ſhall reign with
God and Chriſt for ever and ever.
Amen.

This

This is the Catholick Faith, which except a Man believe faithfully, he cannot be ſaved.

Tertull. de velandis Virgin.

" *Regula quidem fidei una omnino*
" *eſt, ſola immobilis & irreformabilis,*
" *credendi; ſcilicet, in unicum Deum*
" *Omnipotentem, &c. Hac lege fidei*
" *manente, cætera jam diſciplinæ & con-*
" *verſationis admittunt novitatem cor-*
" *rectionis, operante,* ſcil. *& proficiente*
" *uſque in finem Gratia Dei.*

The Rule of Faith is wholly one, unalterable, never to be mended, never changed; to wit, *I believe in God,* &c. This Law of Faith remaining in other things you may increaſe and grow.

S. Aug. de Fide & Symb.

" *Hæc eſt Fides, quæ paucis verbis*
" *tenenda in Symbolo Novellis datur.*
" *Quæ pauca verba fidelibus nota ſunt:*
" *ut credendo ſubjugentur Deo, ſubju-*
" *gati recte vivant, recte vivendo cor*
" *mundent, corde mundo quod credunt,*
" *intelligant.*

This is the Faith which in few words is given to Novices. Theſe few words are known to all the Faithful; that by believing they may be ſubject to God, by this ſubjection they may live well, by living well they may purifie

purifie their Hearts, and with pure hearts they may [reliſh and] underſtand what they do believe.

Max Taurin. de Tradit Symb.

" *Symbolum teſſera eſt & ſignaculum, quo inter fideles perfidoſque ſecernitur.*

This Creed is the Badge or Cognizance, by which the Faithful are diſcerned from Unbelievers.

Leo M. ad Pulcheriam Aug.

" *Hujus Catholici Symboli brevis & perfecta Confeſſio, quæ duodecim Apoſtolorum totidem eſt ſignata ſententiis, tam inſtructa eſt in munitione cœleſti, ut omnes Hæreticorum opiniones ſolo poſſint gladio detruncari.*

This ſhort and perfect Confeſſion of this Catholick Creed, which was conſigned by the Sentences of twelve Apoſtles, is ſo perfect a celeſtial Armour, that all the Opinions of Hereticks may by this alone, as with a Sword, be cut in pieces.

AGENDA:

OR,

Things to be done.

THE DIARY:

OR,

A RULE to ſpend each Day Religiouſly.

1. SUppoſe every day to be a Day of buſineſs; for your whole life is a race, and a battel; a merchandiſe, and a journey: Every day propound to your ſelf a Roſary, or a Chaplet of good works, to preſent to God at night.

2. Riſe as ſoon as your health and other occaſions ſhall permit; but it is good to be as regular as you can, and as early. Remember, he that riſes firſt to prayer, hath a more early title to a bleſſing: But he that changes night into day, labour into idleneſs, watchfulneſs into ſleep, changes his hopes of bleſſing into a dream.

3. Never let any one think it an excuſe to lie in bed becauſe he hath nothing to do when he is up: For whoſoever hath a Soul, and hopes to

ſave

ſave that Soul, hath work enough to do *to make his calling and election ſure*; to ſerve God, and to pray; to read, and to meditate; to repent, and to amend; to do good to others, and to keep evil from themſelves. And if thou haſt little to do thou ought'ſt to employ the more time in laying up for a greater Crown of Glory.

4. At your opening your eyes, enter upon the day with ſome Act of Piety.

1. Of Thankſgiving for the preſervation of you the night paſt.
2. Of the Glorification of God for the works of the Creation, or any thing for the Honour of God.

5. When you firſt go off from your bed, ſolemnly and devoutly bow your head, and worſhip the Holy Trinity, the Father, Son, and Holy Ghoſt.

6. When you are making ready, be as ſilent as you can, and ſpend that time in holy thoughts; there being no way left to redeem that time from loſs, but by meditation, and ſhort mental prayers. If you chuſe to ſpeak, ſpeak ſomething of God's praiſes; of his goodneſs, his mercies, or his greatneſs: Ever Reſolving, that the firſt fruits of thy Reaſon, and of all thy Faculties, ſhall be preſented to God, to ſanctifie the whole Harveſt of the converſation.

7. Be not curious nor careleſs in your Habit, but always keep theſe meaſures:

1. Be not troubleſome to thy ſelf, or to others, by unhandſomeneſs, or uncleanneſs.
2. Let it be according to your ſtate and quality.
3. Make Religion to be the difference of your habit, ſo as to be beſt attired upon Holy or Feſtival-days.

8. In

8. In your dreſſing let there be ejaculations fitted to the ſeveral actions of dreſſing: As, at waſhing your hands and face, pray God to cleanſe your Soul from ſin; in putting on your clothes, pray him to cloath your Soul with the righteouſneſs of your Saviour; and ſo in all the reſt.

For Religion muſt not only be the garment of your Soul, to inveſt it all over; but it muſt be alſo as the fringes to every of your Actions, that ſomething of Religion appear in every one of them, beſides the innocence of all of them.

9. As ſoon as you are dreſſed with the firſt preparation of your clothes, that you can decently do it, kneel and ſay the Lord's Prayer; then riſe from your knees, and do what is neceſſary for you in order to your farther dreſſing, or affairs of the houſe, which is ſpeedily to be done; and then finiſh your dreſſing, according to the fore-going Rules.

10. When you are dreſſed, retire your ſelf to your Cloſet, and go to your uſual devotions; which it is good that at the firſt Prayers they were divided into ſeven Actions of Piety.

1. An Act of Adoration.
2. Of Thankſgiving.
3. Of Oblation.
4. Of Confeſſion.
5. Of Petition.
6. Of Interceſſion.
7. Of Meditation, or ſerious, deliberate, uſeful reading of the Holy Scriptures.

11. I adviſe that your reading ſhould be governed by theſe meaſures; Οὐκ ἔστι πρὸς σωθῆναι μὴ σὺν ἐχῇς ἀναγνώσεως ἀκολουθοῦσα πράξεως, S. Chryſoſtom, Hom. 3. de Lazaro.

1. Let

1. Let it not be, of the whole Bible in order; but for your devotion use the New Testament, and such Portions of the Old as contain the Precepts of holy life.

2. The Historical and less useful part, let it be read at such other times, which you have of leisure from your domestick employments.

3. Those portions of Scripture which you use in your prayers, let them not be long: a Chapter at once, no more. But then, what time you can afford, spend it in thinking and meditating upon the holy precepts which you read.

4. Be sure to meditate so long, till you make some *act of Piety* upon the occasion of what you meditate: either that you get some new arguments against a sin, or some new encouragements to vertue; some spiritual strength and advantage, or else some act of Prayer to God, or glorification of him.

5. I advise that you would read your Chapter in the midst of your Prayers in the morning, if they be divided according to the number of the former actions; because little interuptions will be apt to make your prayers less tedious, and your self more attent upon them. But if you find any other way more agreeing to your Spirit and disposition, use your liberty without Scruple.

12 Before you go forth of your Closet, after your Prayers are done, set your self down a little while, and consider what you are to do that

that day; what matter or buſineſs is like to employ you, or to tempt you; and take particular reſolution againſt that, whether it be matter of wrangling, or anger, or covetouſneſs, or vain courtſhip, or feaſting: and when you enter upon it, remember upon what you reſolved in your Cloſet. If you are likely to have nothing extraordinary that day, a general recommendation of the affairs of that day to God in your Prayers will be ſufficient: But if there be any thing fore-ſeen that is not uſual, be ſure to be armed for it by an hearty, though a ſhort Prayer, and an earneſt prudent reſolution beforehand, and then watch when the thing comes.

13. Whoſoever hath Children or Servants, let him or her take care that all the Children and Servants of the Family ſay their Prayers before they begin their work. The *Lord's Prayer*, and the *Ten Commandments*, with the *ſhort Verſe* at the end of every Commandment, which the Church uſes, and the *Creed* is a very good office for them, if they be not fitted for more regular offices. And to theſe alſo it were good that ſome proper Prayer were apportioned, and they taught it. It were well if they would ſerve themſelves of this Form ſet down at the end of this Diary.

14. Then go about the affairs of your houſe and proper employment; ever avoiding idleneſs, or too much earneſtneſs of affection upon the things of the World: Do your buſineſs *prudently, temperately, diligently, humbly, charitably.*

15. Let there be no idle perſon in or about your Family, of Beggars, or unemployed Servants; but find them all *work* and *meat*: Call

upon them carefully; reprove them without reproaches, or fierce railings. Be a Maſter or a Miſtreſs, and a Friend to them; and exact of them to be faithful and diligent.

16. In your Servants, ſuffer any offence againſt your ſelf, rather than againſt God; endure not that they ſhould ſwear, or lye, or ſteal, or be wanton, or curſe each other, or be railers, or ſlanderers, or tell-tales, or ſowers of diſſention in the family, or amongſt neighbours.

17. In all your intercourſe with your neighbours in the day, let your affairs be wholly matter of buſineſs or civility, and always managed with juſtice and charity: neither let it be matter of curioſity, or enquiry into the actions of others; always without cenſuring, or raſh judgment; without back-biting, ſlandering, or detraction: Do it not your ſelf, neither converſe with them that do. He or ſhe that loves talebearers ſhall never be beloved, or be innocent.

18. Before Dinner and Supper, as often as it is convenient, or can be had, let the publick Prayers of the Church, or ſome parts of them, be ſaid publickly in the family; and let as many be preſent as you can. The ſame rule is alſo to be obſerved for *Sundays* and *Holy-days*, for their going to Church. Let no Servant be always detained, but relieved and provided for by changes.

19. Let your meal be temperate and wholſom, according to your quality, and the ſeaſon; begun and ended with Prayer: and be ſure that in the courſe of your meal, and before you riſe, you recollect your ſelf, and ſend your heart up to God with ſome holy and ſhort ejaculation;

remem-

remembring your duty, fearing to offend, or desiring and sighing after the Eternal Supper of the Lamb.

20. After meal, use what innocent refreshment you please, to refresh your mind or body, with these measures:

1. Let it not be too expensive of time.
2. Let it not hinder your devotion, nor your business.
3. Let it be always without violence or passion.
4. Let it not then wholly take you up when you are at it; but let your heart retire with some holy thoughts, and sober recollections; lest your mind be seized upon by it, and your affections carried off from better things: Secure your affections for God, and sober and severe employment. Here you may be refreshed; but take heed you neither *dwell here*, nor *sin here*. It is better never to use recreation, than at any time to sin by it: But you may use recreation, and avoid sin; and that's the *best temper*. But if you cannot do both, be more careful of your Soul, than of your refreshment; and that's the *best security*. But then, in what you use to sin, carefully avoid it, and change your refreshment for some other instance, in which you can be more innocent.

21. Entertain no long discourse with any, but, if you can, bring in something to season it with Religion: As God must be in all your thoughts, so, if it be possible, let him be in all

your diſcourſes; at leaſt, let him be at one end of it; and when you can ſpeak of him, be ſure you forget not to think of him.

22. Toward the declining of the day, be ſure to retire to your private Devotions: Read, meditate, and pray. In which I propound to you this Method: On the *Lord's Day* meditate of the Glories of the Creation, of the Works of God, and all his Benefits to Mankind, and to you in particular. Then let your Devotion be, humbly, upon your Knees, to ſay over the 8th and 9th *Pſalms*, and ſometimes the 104th, with proper *Collects* which you ſhall find or get; adding the Form of Thankſgiving which is in the *Rule of Holy Living*, *pag.* 378. in the manner as is there directed; or ſome other of your own chuſing.

Meditate on { *Monday*, *Tueſday*, *Wedneſday*, *Thurſday*, } on { 1. *Death*, 2. *Judgment*, 3. *Heaven*, 4. *Hell*. }

Saying your uſual Prayers, and adding ſome Ejaculations or ſhort Sayings of your own, according to the matter of your Devotion.

On *Friday* recollect your ſins that you have done that Week, and all your life-time; and let your Devotion be to recite humbly and devoutly ſome penitential Litanies; whereof you may ſerve your ſelf in the *Rule of Holy Living*, *pag.* 373.

On *Saturday*, at the ſame time, meditate on the Paſſion of our bleſſed Saviour, and all the Myſteries of our Redemption; which you may do, and pray together, by uſing the Forms made to that purpoſe in the *Rule of Holy Living*,

ing, pag. 391. In all your Devotions, begin and end with the *Lord's Prayer.*

Upon theſe two days, and *Sunday*, you may chuſe ſome portions out of the *Life of Chriſt*, to read, and help your meditation, proper to the myſteries you are appointed to meditate; or any other devout Books.

23. Read not much at a time; but meditate as much as your time, and capacity, and diſpoſition will give you leave; ever remembring, that little reading, and much thinking; little ſpeaking, and much hearing; frequent and ſhort Prayers, and great Devotion, is the beſt way to be wiſe, to be holy, to be devout.

24. Before you go to bed, bethink your ſelf of the day paſt: If nothing extraordinary hath happen'd, your Conſcience is the ſooner examined; but if you have had any difference or diſagreeing with any one, or a great feaſt, or great company, or a great joy, or a great ſorrow; then recollect your ſelf with the more diligence: ask pardon for what is amiſs; give God thanks for what was good. If you have omitted any duty, make amends next day: And yet if nothing be found that was amiſs, be humbled ſtill, and thankful; and pray God for pardon, if any thing be amiſs that you know not of. If all theſe things be in your Offices for your laſt Prayers, be ſure to apply them according to what you find in your examination: But if they be not, ſupply them with ſhort Ejaculations before you begin your laſt Prayers, or at the end of them. Remember alſo, and be ſure to take notice of all the

mercies and deliverances of your ſelf and your Relatives that day.

25. As you are going to bed, as often as you can conveniently, or that you are not hindred by company, meditate of Death, and the preparations to your Grave. When you lie down, cloſe your eyes with a ſhort Prayer, commit your ſelf into the hands of your faithful Creator: And when you have done, truſt him with your ſelf, as you muſt do when you are dying.

26. If you awake in the night, fill up the intervals or ſpaces of your not ſleeping, by holy thoughts and aſpirations; and remember the ſins of your youth: And ſometimes remember your death, and that you ſhall die; and pray to God to ſend to you, and all Mankind, a mercy in the day of judgment.

27. Upon the Holy-days obſerve the ſame Rules; only, let the matter of your meditations be according to the myſtery of the day. As, Upon *Chriſtmas day* meditate on the Birth of our Bleſſed Saviour, and read the Story and Conſiderations which are in the *Life of Chriſt*: And to your ordinary Devotions of every day, add the Prayer which is fitted to the Myſtery; which you ſhall find in the *Life of Chriſt*, or the *Rule of Holy Living*. Upon the Day of the *Annunciation*, or our *Lady-day*, meditate on the Incarnation of our Bleſſed Saviour: And ſo upon all the Feſtivals of the Year.

28. Set a-part one day for faſting, once a week, or once a fortnight, or once a month at leaſt: But let it be with theſe cautions and meaſures.

1. Do

1. Do not chuſe a Feſtival of the Church for your Faſting-day.
2. Eat nothing till your Afternoon-devotions be done, if the health of your body will permit it: if not, take ſomething, though it be the leſs.
3. When you eat your meal, let it be no more than ordinary, leſt your Faſting-day end in an intemperate Evening.
4. Let the actions of all the day be proportionable to it: Abſtain from your uſual Recreations on that day, and from greater mirth.
5. Be ſure to deſign before hand the purpoſes of your Faſt; either for *Repentance*, or for *Mortification*, or for the advantages of *Prayer*; and let your Devotions be accordingly. But be ſure not to think, faſting, or eating fiſh, or eating nothing, of it ſelf, to be pleaſing to God; but as it ſerves to one of theſe purpoſes.
6. Let ſome part of that day extraordinary be ſet a-part for Prayer, for the actions of Repentance, for confeſſion of Sins, and for begging of thoſe Graces for whoſe ſake you ſet a-part that day.
7. Be ſure that on that day you ſet a-part ſomething for the Poor; for *Faſting* and *Alms* are *the Wings of Prayer*.
8. It is beſt to chuſe that day for your Faſt, which is uſed generally by all Chriſtians; as, *Friday*, and *Saturday*: But do not call it a Faſting-day, unleſs alſo it be a day of extraordinary Devotion, and of Alms.

29. From obſervation of all the days of your life, gather out the four extraordinaries.

1. All the great and ſhameful Sins you have committed.
2. All the excellent or greater acts of Piety, which by God's Grace you have performed.
3. All the great bleſſings you have received.
4. All the dangers and great ſickneſſes you have eſcaped: And upon all the days of your extraordinary Devotion, let them be brought forth, and produce their acts of vertue.
   1. Repentance, and Prayers for Pardon.
   2. Reſolutions to proceed, and increaſe in good works.
   3. Thankſgiving to God.
   4. Fear and watchfulneſs, leſt we fall into worſe, as a puniſhment for our ſin.

30. Keep a little Catalogue of theſe; and at the foot of them ſet down what promiſes and vows you have made, and kept, or broken; and do according as you are obliged.

31. Receive the bleſſed Sacrament as often as you can: Endeavour to have it once a month, beſides the ſolemn and great Feſtivals of the year.

32. Confeſs your ſins often; hear the Word of God, make Religion the buſineſs of your life, your ſtudy, and chiefeſt care; and be ſure that in all things a ſpiritual Guide take you by the hand.

Thou ſhalt always rejoyce in the evening, if thou doſt ſpend the day vertuouſly.

VIA PACIS.

A SHORT METHOD OF Peace and Holineſs.

With a

MANUAL OF DAILY PRAYERS,

Fitted to the DAYS of the WEEK.

SUNDAY.

Decad the Firſt.

IT is the higheſt wiſdom, by deſpiſing the World, to arrive at Heaven: for they are bleſſed, whoſe daily exerciſe it is, to converſe with God by *Prayer* and *Obedience*; by *Love* and *Patience*.

2. It is the extreameſt folly to labour for that which will bring torment in the end, and no ſatisfaction in the little enjoyment of it: to

be unwearied in the purſuit of the World, and to be ſoon tired in whatſoever we begin to do for Chriſt.

3. Watch over thy ſelf, counſel thy ſelf, reprove thy ſelf, cenſure thy ſelf, and judge thy ſelf impartially: Whatever thou doſt to others, do not neglect thy ſelf; for every Man profits ſo much as he does violence to himſelf.

4. They that follow their own ſenſuality, ſtain their Conſciences, and loſe the Grace of God: But he that endeavours to pleaſe God, whatever he ſuffers, is beloved of God. For it is not a Queſtion, whether we ſhall, or ſhall not ſuffer: But, Whether we ſhall ſuffer for God, or for the World; whether we ſhall take pains in Religion, or in Sin; to get Heaven, or to get Riches.

5. What availeth knowledge, without the fear of God? An humble ignorant Man is better than a proud Scholar, who ſtudies natural things, and knows not himſelf. The more thou knoweſt, the more grievouſly thou ſhalt be judged. Many get no profit by their labour, becauſe they contend for knowledge, rather than for holy life: And the time ſhall come, when it ſhall more avail thee to have ſubdu'd *one luſt*, than to have known all *Myſteries*.

6. No Man truly knows himſelf, but he groweth daily more contemptible in his own eyes. Deſire not to be known, and to be little eſteem'd of by Men.

7. If all be well *within*, nothing can hurt us from *without*: For from inordinate love, and vain fear, comes all unquietneſs of ſpirit, and diſtraction of our ſenſes.

8. He

8. He to whom all things are one, who draweth all things to one, and ſeeth all things in one, may enjoy true peace and reſt of Spirit.

9. It is not much buſineſs that diſtracts any Man; but the want of purity, conſtancy, and tendency towards God. Who hinders thee more than the unmortified deſires of thine own heart? As ſoon as ever a Man deſires any thing inordinately, he is preſently diſquieted in himſelf. He that hath not wholly ſubdued himſelf, is quickly tempted and overcome in ſmall and trifling things. The weak in ſpirit is he that is, in a manner, ſubject to his appetite, and he quickly falls into *indignation*, and *contention*, and *envy*.

10. He is truly great, that is great in Charity, and little in himſelf.

MONDAY.

The Second Decad.

11. WE rather often believe and ſpeak evil of others, than good. But they that are truly vertuous, do not eaſily credit evil that is told them of their Neighbours. For if others may *do amiſs*, then may theſe alſo *ſpeak amiſs*. Man is frail, and prone to evil; and therefore may ſoon fail in words.

12. Be not raſh in thy proceedings, nor confident and pertinacious in thy conceits: But conſult with him that is wiſe, and ſeek to be inſtructed by a better than thy ſelf.

13. The more humble and reſign'd we are to God, the more prudent we are in our affairs to Men, and peaceable in our ſelves.

14. The

14. The proud and the covetous can never reſt.

15. Be not aſham'd to be, or to be eſteem'd poor in this World; for he that hears God teaching him, will find that it is the beſt wiſdom to withdraw all our affections from ſecular honour, and troubleſom riches, and to place them upon eternal treaſures; and by patience, by humility, by ſuffering ſcorn and contempt, and all the will of God, to get the true riches.

16. Be not proud of well-doing; for the judgment of God is far differing from the judgment of Men.

17. Lay not thy heart open to every one; but with the wiſe, and them that fear God. Converſe not much with young people, and ſtrangers. Flatter not the rich; neither do thou willingly or lightly appear before great Perſonages. Never be partaker with the Perſecutors.

18. It is eaſier, and ſafer, and more pleaſant, to live in obedience, than to be at our own diſpoſing.

19. Always yield to others when there is cauſe; for that is no ſhame, but honour: But it is a ſhame to ſtand ſtiff in a fooliſh or weak argument, or reſolution.

20. The talk of worldly affairs hindreth much, although recounted with a fair intention: We ſpeak willingly, but ſeldom return to ſilence.

TUESDAY.

The Third Decad.

21. WAtch and pray, leſt your time paſs without profit, or fruit. But devout diſcourſes do greatly further our ſpiritual progreſs, if

if Persons of one mind and spirit be gathered together in God.

22. We should enjoy more peace, if we did not busie our selves with the words and deeds of other Men, which appertain not to our charge.

23. He that esteems his progress in Religion to consist in exterior Observances, his Devotion will quickly be at an end: But to free your selves of passions, is to lay the Ax to the root of the Tree; and the true way of Peace.

24. It is good that we *sometimes* be contradicted, and ill thought of; and that we *always* bear it well, even when we deserve to be well spoken of. Perfect peace and security cannot be had in this World.

25. All the Saints have profited by tribulations: And they that could not bear temptations, became Reprobates, and fell from God.

26. Think not all is well within, when all is well without; or that thy being pleas'd, is a sign that God is pleas'd: But suspect every thing that is prosperous, unless it promotes Piety, and Charity, and Humility.

27. Do no evil for no interest, and to please no Man; for no friendship, and for no fear.

28. God regards not how much we do; but from how much it proceeds. He does much, that loves much.

29. Patiently suffer that from others, which thou canst not mend in them, until God please to do it for thee: And remember that thou mend thy self, since thou art so willing others should not offend in any thing.

30. Every Man's vertue is best seen in adversity and temptation.

WED-

WEDNESDAY.

The Fourth Decad.

31. BEgin every day to repent; not that thou ſhouldſt at all deferr it, or ſtand at the door; but becauſe all that is paſt ought to ſeem little to thee, becauſe it is ſo in it ſelf. Begin the next day with the ſame zeal, and the ſame fear, and the ſame humility, as if thou hadſt never begun before.

32. A little omiſſion of any uſual exerciſe of piety cannot happen to thee without ſome loſs, and conſiderable detriment; even though it be upon a conſiderable cauſe.

33. Be not ſlow in common and uſual acts of Piety and Devotion, and quick and prompt at ſingularities; but having firſt done what thou art bound to, proceed to *counſels* and *perfections*, and the extraordinaries of *Religion*, as you ſee cauſe.

34. He that deſires much to hear news, is never void of paſſions, and ſecular deſires, and adherences to the World.

35. Complain not too much of hindrances of Devotion; If thou let Men alone, they will let thee alone; and if you deſire not to converſe with them, let them know it, and they will not deſire to converſe with thee.

36. Draw not to thy ſelf the affairs of others, neither involve thy ſelf in the ſuits and parties of great Perſonages.

37. Know that if any trouble happen to thee, it is what thou haſt deſerved, and therefore brought upon thy ſelf. But if any comfort come

come to thee, it is a gift of God, and what thou didſt not deſerve. And remember, that oftentimes when thy body complains of trouble, it is not ſo much the greatneſs of trouble, as littleneſs of thy ſpirit, that makes thee to complain.

38. He that knows how to ſuffer any thing for God, that deſires heartily the Will of God may be done in him, that ſtudies to pleaſe others rather than himſelf, to do the will of his Superior, not his own; that chuſeth the leaſt portion, and is not greedy for the biggeſt; that takes the loweſt place, and does not murmur ſecretly; he is in the beſt condition and ſtate of things.

39. Let no Man deſpair of mercy or ſucceſs, ſo long as he hath life and health.

40. Every Man muſt paſs through fire and water, before he can come to refreſhment.

THURSDAY.

The Fifth Decad.

41. SOon may a Man loſe that by negligence, which hath by much labour, and a long time, and a mighty grace, ſcarcely been obtained: And what ſhall become of us before night, who are weary ſo early in the morning? Wo be to that Man who would be at reſt, even when he hath ſcarcely a foot-ſtep of holineſs appearing in his converſation.

42. So think, and ſo do, as if thou wert to die to day, and at night to give an account of thy whole life.

43. Beg

43. Beg not a long life, but a good one; for length of days oftentimes prolongs the evil, and augments the guilt. It were well if that little time we live, we would live well.

44. Entertain the ſame opinions and thoughts of thy ſin, and of thy preſent ſtate, as thou wilt in the day of ſorrow. Thou wilt then think thy ſelf very miſerable, and very fooliſh, for neglecting one hour, and one day of thy Salvation: Think ſo now, and thou wilt be more provident of thy time, and of thy talent. For there will a time come, when every careleſs Man ſhall deſire the reſpite of one hour for Prayer and Repentance, and I know not who will grant it. Happy is he that ſo lives, that in the day of death he rejoyces and is not amazed.

45. He that would die comfortably, may ſerve his ends by firſt procuring to himſelf a contempt of the World, a fervent deſire of growing in Grace, love of Diſcipline, a laborious Repentance, a prompt Obedience, Self-denial, and toleration of every croſs accident for the love of Chriſt, and a tender Charity.

46. While thou art well, thou mayeſt do much good, if thou wilt; but when thou art ſick, neither thou nor I can tell what thou ſhalt be able to do: It is not very much, nor very good. Few Men mend with ſickneſs, as there are but few who by travel and a wandering life become devout.

47. Be not troubled nor faint in the labours of Mortification, and the auſterities of Repentance; for in Hell one hour is more intolerable than

than an hundred years in the houſe of Repentance: and try; for if thou canſt not endure God puniſhing thy follies gently, for a while, to amend thee; how wilt thou endure his vengeance for ever, to undo thee?

48. In thy Prayers, wait for God; and think not every hearty Prayer can procure every thing thou askeſt. Thoſe things which the Saints did not obtain without many Prayers, and much labour, and ſhowers of tears, and a long protracted watchfulneſs and induſtry, do thou expect alſo in its own time, and by its uſual meaſure. Do thou valiantly, and hope confidently, and wait patiently, and thou ſhalt find thou wilt not be deceived.

49. Be careful thou doſt not ſpeak a lye in thy Prayers, which, though not obſerved, is frequently practiſed by careleſs perſons, eſpecially in the forms of Confeſſion; affirming things which they have not thought; profeſſing ſorrow, which is not; making a vow, they mean not.

50. If thou meaneſt to be devout, and to enlarge thy Religion, do it rather by increaſing thy ordinary Devotions, than thy extraordinary. For if they be not regular, but come by chance, they will not laſt long. But if they be added to your ordinary Offices, or made to be daily, thy Spirit will, by uſe and cuſtom, be made tender, and not willing to do leſs.

FRIDAY.

FRIDAY.

The Sixth Decad.

51. HE is a truly charitable and good Man, who, when he receives Injuries, grieves rather for the malice of him that injures him, than for his own ſuffering; who willingly prays for him that wrongs him, and from his heart forgives all his faults; who ſtays not, but quickly asks pardon of others for his errours or miſtakes; who ſooner ſhews mercy, than anger; who thinks better of others, than himſelf; who offers violence to his appetite, and in all things endeavours to ſubdue the fleſh to the ſpirit. This is an excellent abbreviature of the whole duty of a Chriſtian.

52. No Man can have felicity in two ſtates of things. If he takes it in God here, in him he ſhall have it hereafter; for God will laſt for ever. But if he takes felicity in things of this World, where will his felicity be when this World is done? Either here alone, or hereafter, muſt be thy portion.

53. Avoid thoſe things in thy ſelf, which in others do moſt diſpleaſe thee: And remember, that as thine eye obſerves others, ſo art thou obſerved by God, by Angels, and by Men.

54. He that puts his confidence in God only, is neither over-joyed in any great good things of this life, nor ſorrowful for a little thing. Let God be thy love, and thy fear; and he alſo will be thy Salvation, and thy Refuge.

55. Do not omit thy Prayers, for want of a good Oratory, or place to pray in; nor thy duty,

duty, for want of temporal encouragements: For he that does both upon God's account, cares not *how* or *what* he ſuffers, ſo he ſuffer well, and be the friend of Chriſt; nor *where* nor *when* he ſuffers, ſo he may do it *frequently*, *fervently* and *acceptably*.

56. Very often remember and meditate upon the wounds and ſtripes, the ſhame and the pain, the death and the burial of our Lord *Jeſus*; for nothing will more enable us to bear our Croſs *patiently*, injuries *charitably*, the labour of Religion *comfortably*, and cenſuring words and detractions with *meekneſs* and *quietneſs*.

57. Eſteem not thy ſelf to have profited in Religion, unleſs thou thinkeſt well of others, and meanly of thy ſelf; therefore never accuſe any but thy ſelf: And he that diligently watches himſelf, will be willing enough to be ſilent concerning others.

58. It is no great matter to live lovingly with good-natur'd, with humble and meek perſons: But he that can do ſo with the froward, with the wilful and the ignorant, with the peeviſh and perverſe, he only hath true Charity: Always remembring, that our ſolid true peace, and peace of God, conſiſts rather in complying with others, than in being complied with; in ſuffering and forbearing, rather than in contention and victory.

59. Simplicity in our intentions, and purity of affections, are the two wings of a Soul; inveſting it with the robes and reſemblances of a Seraphim. Intend the honour of God principally and ſincerely, and mingle not thy affections with any creature, but in juſt ſubordination

tion to God, and to Religion, and thou ſhalt have joy if there be any ſuch thing in this World: For there is no joy but in God, and no ſorrow but in an evil Conſcience.

60. Take not much care what or who is for thee, or againſt thee: The judgment of none is to be regarded, if God's judgment be otherwiſe. Thou art neither better nor worſe in thy ſelf, for any account that is made of thee by any but by God alone: Secure that to thee, and he will ſecure all the reſt.

SATURDAY.

The Seventh Decad.

61. BLeſſed is he that underſtands what it is to love *Jeſus*, and contends earneſtly to be like him: Nothing elſe can ſatisfie, or make us perfect. But be thou a bearer of his Croſs, as well as a lover of his Kingdom: Suffer tribulation for him, or from him, with the ſame ſpirit thou receiveſt conſolation: Follow him as well for the bitter Cup of his Paſſion, as for the Loaves: And remember, that if it be an hard ſaying, *Take up my Croſs, and follow me*; it is an harder ſaying, *Go, ye curſed, into everlaſting fire.*

62. No Man can always have the ſame ſpiritual pleaſure in his Prayers; For the greateſt Saints have ſometimes ſuffered the baniſhment of the heart, ſometimes are fervent, ſometimes they feel a barrenneſs of Devotion; for this Spirit comes and goes. Reſt therefore only in God, and in doing thy duty: And know, that if thou beeſt over-joy'd to day, this hour will paſs

paſs away, and temptation and ſadneſs will ſucceed.

63. In all afflictions, ſeek rather for patience, than for comfort: if thou preſerveſt *that*, *this* will return. Any Man would ſerve God, if he felt pleaſure in it always; but the vertuous does it when his Soul is full of heavineſs, and regards not himſelf, but God; and hates that conſolation that leſſens his compunction, but loves any thing whereby he is made more humble.

64. That which thou doſt not underſtand when thou readeſt, thou ſhalt underſtand in the day of thy viſitation: For there are many ſecrets of Religion which are not perceived 'till they be felt, and are not felt but in the day of a great calamity.

65. He that prays, deſpairs not: But ſad is the condition of him that cannot pray: Happy are they that *can*, and *do*, and *love* to *do* it.

66. He that will be pleaſed in his Prayers, muſt make his Prayers his Rule. All our duty is there ſet down, becauſe in all our duty we beg the Divine Aſſiſtance: And remember that you are bound to do all thoſe duties, for the doing of which you have prayed for the divine Aſſiſtance.

67. Be doing actions of Religion as often as thou canſt, and thy worldly pleaſures as ſeldom; that if thou beeſt ſurprized by ſudden death, it may be odds but thou may'ſt be taken at thy Prayers.

68. Watch and reſiſt the Devil in all his Temptations and Snares. His chief deſigns are theſe: To hinder thy deſire in good; to put thee by from thy ſpiritual employment, from

Prayers,

Prayers, especially from the Meditation of the Passion, from the remembrance of thy Sins, from humble confession of them, from speedy Repentance, from the custody of thy senses and of thy heart, from firm purposes of growing in Grace, from reading good Books, and frequent receiving the holy Sacrament. It is all one to him, if he deceives thee by a lye, or by truth: Whether he amaze or trouble thee by love of the present, or fear of the future. Watch him but in these things, and there will be no part left unarmed, in which he can wound thee.

69. Remember how the Proud have fallen, and they who have presumed upon their own strength have been disgraced; and that the boldest and greatest talkers in the days of peace, have been the most dejected and pusillanimous in the day of temptation.

70. No Man ought to think he hath found Peace, when nothing troubles him; or that God loves him, because he hath no enemy; nor that all is well, because every thing is according to his mind; nor that he is an holy person, because he prays with great sweetness and comfort. But he is at peace, who is reconciled to God; and God loves him, when he hath overcome himself; and all is well, when nothing pleases him but God, being thankful in the midst of his afflictions; and he is holy, who, when he hath lost his comfort, loses nothing of his duty, but is still the same when God changes his face towards him.

POSTU-

POSTULANDA:

OR,

Things to be Prayed for.

A

FORM of PRAYER,

By Way of

PARAPHRASE,

Expounding the

Lord's Prayer.

Our Father,

MErciful and Gracious; thou gaveſt us being, raiſing us from nothing, to be an excellent creation; efforming us after thy own Image, tenderly feeding us, and conducting and ſtrengthening us all our days: Thou art our Father by a more excellent mercy, adopting us in a new birth, to become partakers of the inheritance of *Jeſus*: Thou haſt given us the portion and the food of Sons; O make us to do the duty of Sons, that we may never loſe our title to ſo glorious an inheritance.

Let

Let this excellent name and title, by which thou haſt vouchſafed to relate to us, be our glory and our confidence, our defence and guard, our ornament and Strength, our dignity, and the endearment of obedience; the principle of an holy fear to thee our Father, and of love to thee, and to our Brethren, partakers of the ſame hope and dignity.

Unite every member of the Church to thee in holy bands: Let there be no more names of diviſion, nor titles and enſigns of errour and partiality: Let not us, who are Brethren, contend, but in giving honour to each other, and glory to thee; contending earneſtly for the Faith, but not to the breach of Charity, nor the denying each others hope. But grant that we may all joyn in the promotion of the honour of thee, our Father; in celebrating the Name, and ſpreading the Family, and propagating the Laws and Inſtitutions, the Promiſes and Dignities of our Elder Brother; that deſpiſing the tranſitory entertainments of this World, we may labour for, and long after the inheritance to which thou haſt given us title, by adopting us into the dignity of Sons. For ever let thy Spirit witneſs to our Spirit, that we are thy Children: Enable us to cry, *Abba Father*.

Which art in Heaven.

Heaven is thy Throne, and earth is thy Footſtool. From thy Throne thou beholdeſt all the dwellers upon Earth, and trieſt out the hearts of Men, and nothing is hid from thy ſight. And as thy Knowledge is infinite, ſo is thy Power uncircumſcribed, as the utmoſt Orb of *Heaven*; and thou ſitteſt in thy own eſſential Happineſs and Tranquility,

Tranquility, immoveable and eternal. That is our Country, and thither thy Servants are travelling; there is our Father, and that is our inheritance; there our hearts are, for there our treasure is laid up till the day of Recompence.

Hallowed be thy Name.

Thy Name, O God, is glorious; and in thy Name is our hope and confidence. *According to thy Name, so is thy Praise, unto the Worlds end. They that love thy Name shall be joyful in thee*; for thy Name which thou madest to be proclaimed unto thy people, is, *The Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, and transgression, and sin; and that will by no means clear the guilty.* In this glorious Name we worship thee, O Lord; *and all they that know thy Name will put their trust in thee. The desire of our soul is to thy Name, and to the remembrance of thee. Thou art worthy, O Lord, of honour, and praise, and glory, for ever and ever:* We confess thy glories, we rejoyce in thy mercies; *we hope in thy Name, and thy Saints like it well*: For thy Name is praised unto the end of the World; it is believed by Faith, relied upon by an holy Hope, and loved by a great Charity. All thy Church celebrates thee with praises, and offers to thy Name the Sacrifices of Prayers and Thanksgiving.

Thou, O God, didst frame our Nature by thy own Image, and now thou hast imprinted thy Name upon us; we are thy Servants, the Relatives and Domesticks of thy Family; and thou hast honoured us with the gracious appellative

of *Chriſtians*. O let us never diſhonour ſo excellent a Title, nor by unworthy uſages prophane thy holy Name, but for ever glorifie it. Let our life be anſwerable to our dignity; that our body may be chaſte, our thoughts clean, our words gracious, our manners holy, and our life uſeful and innocent; *that Men ſeeing our good works, may glorifie thee our Father, which art in Heaven.*

Thy Kingdom come.

Thou reigneſt in Heaven and Earth: O! do thou rule alſo in our hearts; advance the intereſt of Religion, let thy Goſpel be placed in all the Regions of the Earth, and let all Nations come and worſhip thee, laying their proud wills at thy feet, ſubmitting their underſtandings to the obedience of *Jeſus*, conforming their affections to thy holy Laws. Let thy Kingdom be ſet up glorioufly over us, and do thou reign in our Spirits by *thy Spirit of Grace:* Subdue every luſt and inordinate appetite, trample upon our pride, mortifie all rebellion within us, and let all thine and our enemies be brought into captivity, that *Sin may never reign in our mortal Bodies*; but that Chriſt may reign in our Underſtanding by Faith, in the Will by Charity, in the Paſſions by Mortification, in all the Members by a right and a chaſte uſe of them. And when thy Kingdom that is within us hath flouriſhed, and is advanced to that heighth whither thou haſt deſigned it, grant thy Kingdom of Glory may ſpeedily ſucceed, and we thy Servants be admitted to the peace and purity, the holineſs and glories of that ſtate where thou reigneſt alone, and *art all in all.*

Thy

Thy Will be done in Earth, as it is in Heaven.

Thy Will, O God, is the measure of holiness and peace; thy Providence the great disposer of all things, tying all events together, in order to thy glory, and the good of thy Servants, by a wonderful mysterious Chain of Wisdom. Let thy Will also be the measure of our desires; for we know that *whatsoever thou sayest is true, and whatsoever thou doest is good.* Grant we may submit our wills to thine, being patient of evils which thou inflictest, lovers of the good which thou commandest, haters of all evil which thou forbiddest, pleased with all the accidents thou sendest; that though our nature is weaker than Angels, yet our obedience may be as humble, our conformity to thy will may arise up to the degrees of Unity, and *theirs cannot be more*; that as they in Heaven, so we on Earth may obey thy will *promptly, chearfully, zealously*, and with all our faculties: And grant, that as they *there*, so all the World *here*, may serve thee with peace and concord, purity and love unfeigned; with one heart, and one voice, glorifying thee our heavenly Father.

Grant that we may quit all our own affections, and suspect our reasonings, and go out of our selves, and all our own confidences; that thou being to us all things, disposing all events, and guiding all our actions, and directing our intentions, and over-ruling all things in us, and about us, we may be Servants of thy Divine will for ever.

Give us this day our daily Bread.

Thou, O God, which takest care of our Souls, do not despise our Bodies, which thou hast made

and ſanctified, and deſigned to be glorious. But now we are expoſed to hunger and thirſt, nakedneſs and wearineſs, want and inconvenience, *Give unto us neither poverty nor riches, but feed us with food convenient for us*; and cloath us with fitting proviſions, according to that ſtate and condition wherein thou haſt placed thy Servants; that we may not be tempted with want, nor made contemptible by beggary, nor wanton or proud by riches, nor in love with any thing in this World; but that we may uſe it as Strangers and Pilgrims, as the relief of our needs, the ſupport of our infirmities, and the oil of our lamps; feeding us till we are quite ſpent in thy ſervice. Lord, take from thy Servants ſad carefulneſs, and all diſtruſt; and give us only ſuch a proportion of temporal things, as may enable us with comfort to do our duty.

Forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us.

O dear God, unleſs thou art pleaſed to pardon us, in vain it is that we ſhould live here: And what good will our life do us? O look upon us with much mercy, for we have ſinned grievouſly againſt thee. Pardon the adherent imperfections of our life, the weakneſs of our duty, the careleſneſs of our ſpirit, our affected ignorance, our indiligence, our raſhneſs, and want of obſervation, our malice and preſumptions. Turn thine eyes from our impurities, and behold the brightneſs and pureſt innocence of the holy *Jeſus*: And under his cover we plead our cauſe; not that thou ſhouldeſt judge our ſins, but give us pardon, and blot out all our iniquities, that we

we may never enter into the horrible regions, where there are torments without ceasing, a prison without a ransom, reproaches without comfort, anguish without patience, darkness without light, *a worm that never dies, and the fire that never goeth out.*

But be pleased also to give us great Charity, that we may truly forgive all that trouble or injure us; that by this Character thou may'st discern us to be thy Sons and Servants, Disciples of the Holy *Jesus*; lest *our Prayer be turned into Sin*, and thy Grace be re-called, and thou enter into a final anger against thy Servants.

Lead us not into Temptation.

Gracious Father, we are weak and ignorant; our affections betray us, and make us willing to die: *Our adversary the Devil goeth up and down, seeking whom he may devour*; he is busie and crafty, malicious and powerful, watchful and envious; and we tempt our selves, running out to mischief, delighting in the approaches of sin, and love to have necessities put upon us, that sin may be unavoidable. Pity us in the midst of these disorders, and give us spiritual strength, holy resolutions, a watchful spirit, the whole armour of God, and thy protection, the guard of Angels, and the conduct of thy Holy Spirit, to be our security in the day of danger. Give us thy Grace to flee from all occasions to sin, that we may never tempt our selves, nor delight to be tempted; and let thy blessed Providence so order the accidents of our lives, that we may not dwell near an Enemy; and when thou shalt try us, and suffer us to enter into combat, let us always be on thy side,

and fight valiantly, reſiſt the Devil, and endure patiently, and perſevere conſtantly unto the end, that thou may'ſt crown thy own work in us.

But deliver us from Evil.

From Sin and Shame, from the malice and fraud of the Devil, and from the falſeneſs and greedineſs of Men; from all thy wrath, and from all our impurities, good Lord, deliver thy Servants.

Do not reſerve any thing of thy wrath in ſtore for us; but let our ſins be pardoned ſo fully, that thou may'ſt not puniſh our inventions. And yet if thou wilt not be intreated, but that it be neceſſary that we ſuffer, thy will be done. Smite us here with a Father's Rod, that thou may'ſt ſpare us hereafter: Let the ſad accidents of our life be for good to us, not for evil; for our amendment, not to exaſperate or weary us, not to harden or confound us. And what evil ſoever it be that ſhall happen, let us not ſin againſt thee: For ever deliver us from *that evil*; and for ever deliver us from the power of the *evil one*, the great Enemy of Mankind; and never let our portion be in that Region of Darkneſs, in that *everlaſting burning* which thou haſt *prepared for the Devil and his Angels for ever.*

For thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

So ſhall we thy Servants advance the Mightineſs of thy Kingdom, the Power of thy Majeſty, and the Glory of thy Mercy, from Generation to Generation, for ever. *Amen.*

LITA-

LITANIES

FOR ALL

THINGS and PERSONS.

O God the Father of Mercies, the Father of our Lord *Jesus* Christ, have mercy upon thy Servants, and hear the Prayers of us miserable Sinners.

O Blessed *Jesus*, the Fountain of Peace and Pardon, our Wisdom and our Righteousness, our Sanctification and Redemption, have mercy upon thy Servants; refuse not to hear the Prayers of us miserable, sorrowful, and returning Sinners.

O Holy and Divinest Spirit of the Father, help our infirmities; for of our selves we know not what to ask, nor how to pray: But do thou assist and be present in the desires of us miserable Sinners.

I.

For Pardon of Sins.

REmember not, Lord, the follies of our childhood, nor the lusts of our youth; the wildness of our head, nor the wandrings of our

heart; the infinite ſins of our tongue, and the inexcuſable errours of the days of vanity.

Lord, have mercy upon us, poor miſerable ſinners.

Remember not, O Lord, the growing iniquities of our elder age, the pride of our ſpirit, the abuſe of our members, the greedineſs of our purpoſes, the peeviſhneſs and violence of all our paſſions and affections.

Lord, have mercy, &c.

Remember not, O Lord, how we have been full of envy and malice, anger and revenge, fierce and earneſt in the purchaſes and vanities of the World, and lazy and dull, ſlow and ſoon weary in the things of God, and of Religion.

Lord, have mercy, &c.

Remember not, O Lord, our uncharitable behaviour towards thoſe with whom we have converſed; our jealouſies and ſuſpicions, our evil ſurmiſings and evil reportings; the breach of our promiſes to Men, and the breach of all our holy vows made to thee, our God.

Lord, have mercy, &c.

Remember not, O Lord, how often we have omitted the ſeveral parts and actions of our duty; for our ſins of Omiſſion are infinite, and we have not ſought after the Righteouſneſs of God, but have reſted in careleſneſs and forgetfulneſs, in a falſe peace, and a ſilent conſcience.

Lord, have mercy, &c.

O moſt gracious Lord, enter not into judgment with thy ſervants, leſt we be conſumed in thy wrath and juſt diſpleaſure; from which,

Good Lord, deliver us, and preſerve thy ſervants for ever

II. *For*

II.

For Deliverance from Evils.

FRom groſs ignorance, and ſtupid negligence; from a wandring head, and a trifling ſpirit; from the violence and rule of paſſion; from a ſervile will, and a commanding luſt; from all intemperance, inordination, and irregularity whatſoever,

Good Lord, deliver, and preſerve thy ſervants for ever.

From a covetous mind, and greedy deſires; from luſtful thoughts, and a wanton eye; from rebellious members, and the pride and vanity of ſpirit; from falſe opinions, and ignorant confidences, *Good Lord, deliver,* &c.

From improvidence, and prodigality; from envy, and the ſpirit of ſlander; from idleneſs, and ſenſuality; from preſumption, and deſpair; from ſinful actions, and all vicious habits,

Good Lord, deliver, &c.

From fierceneſs of rage, and haſtineſs of ſpirit; from clamours and reproachful language; from peeviſh anger, and inhumane malice; from the ſpirit of contention, and haſty and indiſcreet zeal,

Good Lord, deliver, &c.

From a ſchiſmatical and heretical ſpirit; from tyranny and tumults; from ſedition and factions; from envying the Grace of God in our Brother; from impenitency, and hardneſs of heart; from obſtinacy and apoſtaſie; from delighting in ſin, and hating God and good Men, *Good Lord, deliver,* &c.

From fornication and adultery; from unnatural deſires, and unnatural hatreds; from gluttony and drunkenneſs; from loving and believing lyes, and taking pleaſure in the remembrances of evil things; from delighting in our Neighbour's miſery, and procuring it; from upbraiding others, and hating reproof of our ſelves, *Good Lord, deliver*, &c.

From impudence and ſhame; from contempt and ſcorn; from oppreſſion and cruelty; from a pitileſs and unrelenting ſpirit; from a churliſh behaviour, and undecent uſages of our ſelves or others,

Good Lord, deliver, &c.

From famine and peſtilence; from noiſome and infectious diſeaſes; from ſharp and intolerable pains; from impatience, and tediouſneſs of ſpirit; from a ſtate of temptation, and hardned conſciences,

Good Lord, deliver, &c.

From baniſhment and priſon; from widowhood and want; from violence of pains and paſſions; from tempeſts and earthquakes; from the rage of fire and water; from rebellion and treaſon; from fretfulneſs, and inordinate cares; from murmuring againſt God, and diſobedience to the Divine Commandment,

Good Lord, deliver, &c.

From delaying our repentance, and perſevering in ſin; from falſe principles and prejudices; from unthankfulneſs and irreligion; from ſeducing others, and being abuſed our ſelves; from the malice and craftineſs of the Devil, and the deceit and lyings of the World,

Good Lord, deliver, &c.

From

From wounds and murther; from precipices and falls; from fracture of bones, and diſlocation of joints; from diſmembring our bodies, and all infatuation of our ſouls; from folly and madneſs; from uncertainty of mind and ſtate, and from a certainty of ſinning,

Good Lord, deliver, &c.

From thunder and lightning; from phantaſms, ſpectres, and illuſions of the night; from ſudden and great changes; from the ſnares of wealth, and the contempt of beggary and extream poverty; from being made an example and a warning to others, by ſuffering ſad judgments our ſelves, *Good Lord, deliver,* &c.

From condemning others, and juſtifying our ſelves; from miſ-ſpending our time, and abuſing thy Grace; from calling good evil, and evil good; from conſenting to folly, and tempting others, *Good Lord, deliver,* &c.

From exceſs in ſpeaking, and peeviſh ſilence; from looſer laughing, and immoderate weeping; from giving evil example to others, or following any our ſelves; from giving or receiving ſcandal; from the horrible ſentence of endleſs death and damnation, *Good Lord, deliver,* &c.

From curſing and ſwearing; from uncharitable chiding, and eaſineſs to believe evil; from the evil ſpirit that walketh at noon, and the arrow that flyeth in darkneſs; from the Angel of wrath, and periſhing in popular diſeaſes,

Good Lord, deliver, &c.

From the want of a ſpiritual Guide; from a famine of the Word and Sacraments; from hurtful perſecution, and from taking part with perſecutors, *Good Lord, deliver,* &c.

From

From drowning, or being burnt alive; from ſleepleſs nights, and contentious days; from a melancholick and a confuſed ſpirit; from violent fears, and the loſs of reaſon; from a vicious life, and a ſudden and unprovided death,

Good Lord, deliver, &c.

From relying upon vain fancies, and falſe foundations; from an evil and an amazed conſcience; from ſinning near the end of our life, and from deſpairing in the day of death,

Good Lord, deliver, &c.

From hypocriſie and wilfulneſs; from ſelf-love and vain ambition; from curioſity and careleſneſs; from being tempted in the days of our weakneſs; from the prevailing of the fleſh, and grieving the Spirit; from all thy wrath, and from all our ſins,

Good Lord, deliver, &c.

III.

For Gifts and Graces.

HEar our Prayer, O Lord, and conſider our deſire: Hearken unto us, for thy truth and righteouſneſs ſake. O hide not thy face from us, neither caſt away thy ſervants in diſpleaſure.

Give unto us the ſpirit of Prayer, frequent and fervent, holy and perſevering; an unreprovable Faith, a juſt and an humble Hope, and a never-failing Charity.

Hear our Prayers, O Lord, and conſider our Deſire.

Give

Give unto us true humility, a meek and a quiet ſpirit, a loving and a friendly, an holy and an uſeful converſation; bearing the burthens of our neighbours, denying our ſelves, and ſtudying to benefit others, and to pleaſe thee in all things. *Hear our Prayers, &c.*

Give us a prudent and a ſober, a juſt and a ſincere, a temperate and a religious ſpirit; a great contempt of the World, a love of holy things, and a longing after Heaven, and the inſtruments and paths that lead thither.

Hear our Prayers, &c.

Grant us to be thankful to our Benefactors, righteous in performing promiſes, loving to our relatives, careful of our charges; to be gentle, and eaſie to be intreated; ſlow to anger, and fully inſtructed and readily prepared for every good work.

Hear our Prayers, &c.

Give us a peaceable ſpirit, and a peaceable life, free from debt and deadly ſin; Grace to abſtain from appearances of evil, and to do nothing but what is of good report; to confeſs Chriſt and his holy Religion, by an holy and obedient life, and a mind ready to die for him when he ſhall call us and aſſiſt us.

Hear our Prayers, &c.

Give to thy ſervants a watchful and an obſerving ſpirit, diligent in doing our duty, inflexible to evil, obedient to thy word, inquiſitive after thy will, pure and holy thoughts, ſtrong and religious purpoſes, and thy grace to perform faithfully what we have promiſed in the day of our duty, or in the day of our calamity. *Hear our Prayers, &c.*

O teach

O teach us to deſpiſe all vanity, to fight the battels of the Lord manfully againſt the Fleſh, the World, and the Devil; to ſpend our time religiouſly and uſefully, to ſpeak gracious words, to walk always as in thy preſence, to preſerve our ſouls and bodies in holineſs, fit for the habitation of the Holy Spirit of God.

Hear our Prayers, &c.

Give us an holy and a perfect repentance, a well inſtructed underſtanding, regular affections, a conſtant and a wiſe heart, a good name, a fear of thy Majeſty, and a love of all thy glories above all the things in the world for ever.

Hear our Prayers, &c.

Give us an healthful body, and a clear underſtanding; the love of our neighbours, and the peace of the Church; the publick uſe and comforts of thy holy Word and Sacraments, a great love to all Chriſtians, and obedience to our Superiors, Eccleſiaſtical and Civil, all the days of our life. *Hear our Prayers*, &c.

Give us ſpiritual wiſdom, that we may diſcern what is pleaſing to thee, and follow what belongs unto our peace; and let the knowledge and love of God, and of *Jeſus Chriſt* our Lord, be our guide and our portion all our days.

Hear our Prayers, &c.

Give unto us holy diſpoſitions, and an active induſtry in thy ſervice, to redeem the time miſſpent in vanity: For thy pity ſake take not vengeance of us for our ſins; but ſanctifie our ſouls and bodies in this life, and glorifie them hereafter. *Hear our Prayers*, &c.

Our Father, &c.

IV. To

IV.

To be added to the former Litanies, according as our Devotions and Time will ſuffer.

For all States of Men and Women, eſpecially in the Chriſtian Church.

O Bleſſed God, in mercy remember thine inheritance, and forget not the congregation of the poor for ever: Pity poor Mankind, whoſe portion is miſery, and folly, ſhame and death. But thou art our Redeemer, and the lifter up of our head; and under the ſhadow of thy wings ſhall be our help, until this tyranny be over-paſt.

Have mercy upon us, O God, and hide not thy ſelf from our Petition.

Preſerve, O God, the Catholick Church in holineſs and truth, in unity and peace; free from perſecution, or glorious under it; that ſhe may for ever advance the honour of our Lord *Jeſus*, for ever repreſent his Sacrifice, and glorifie his Perſon, and advance his Religion, and be accepted of thee in her bleſſed Lord; that being filled with his Spirit, ſhe may partake of his Glory. *Have mercy upon us*, &c.

Give the ſpirit of government and holineſs to all Chriſtian Kings, Princes and Governors: Grant that their People may obey them, and they may obey thee, and live in honeſty and peace, juſtice and holy Religion; being Nurſing fathers

fathers to the Church, Advocates for the oppreſſed, Patrons for the widows, and a Sanctuary for the miſerable and the fatherleſs; that they may reign with thee for ever, in the Kingdom of the Lord *Jeſus.*

Have mercy upon us, &c.

Give to thy ſervants the Biſhops, and all the Clergy, the ſpirit of holineſs and courage, of patience and humility, of prudence and diligence, to preach and declare thy will by an holy life and wiſe diſcourſes; that they may miniſter to the good of ſouls, and find a glorious reward in the day of our Lord *Jeſus.*

Have mercy upon us, &c.

Give to our Relatives [our Wives and Children, our Friends and Benefactors, our Charges, our Family, *&c.*] pardon and ſupport, comfort in all their ſorrows, ſtrength in all temptations, the guard of Angels to preſerve them from evil, and the conduct of the Holy Spirit to lead them into all good; that they doing their duty, may feel thy mercies here, and partake of thy glories hereafter.

Have mercy upon us, &c.

Give to all Chriſtian Kingdoms and Commonwealths peace and plenty, health and holy Religion; to all Families of Religion, and Nurſeries of Piety, zeal and holineſs, prudence and unity, peace and contentedneſs; to all Schools of Learning, quietneſs and induſtry, freedom from wars and violence, factions and envy.

Have mercy upon us, &c

Give to all married perſons faith and love, charitable and wiſe compliances, ſweetneſs of ſociety, and innocence of converſation: To all

Virgins

Virgins and Widows, a great love of Religion, a ſober and a contented ſpirit, an unwearied attendance to devotion, and the offices of holineſs: protection to the fatherleſs, comfort to the diſconſolate; patience and ſubmiſſion, health and ſpiritual advantages to the ſick; that they may feel thy comforts for the days wherein they have ſuffered adverſity.

Have mercy upon us, &c.

Be thou a Star and a Guide to them that travel by Land or Sea, the Confidence and Comfort of them that are in Storms and Shipwracks, the Strength of them that toil in the Mines, and row in the Gallies, an Inſtructer to the ignorant; to them that are condemned to die, be thou a Guide unto death: Give chearfulneſs to every ſad heart, ſpiritual ſtrength and proportionable comfort to them that are afflicted by evil Spirits, pity the Lunaticks; give life and ſalvation to all to whom thou haſt given no underſtanding, accept the ſtupid and the fools to mercy; give liberty to priſoners, redemption to captives, maintenance to the poor, patronage and defence to the oppreſſed; and put a period to the iniquity, and to the miſeries of all Mankind.

Have mercy upon us, &c.

Give unto our enemies grace and pardon, charity to us, and love to thee; take away all anger from them, and all miſtakes from us, all miſ-interpretations and jealouſies; bring all ſinners to repentance and holineſs, and to all thy Saints and Servants give an increaſing love, and a perſevering duty; bring all *Turks*, *Jews* and Infidels to the knowledge and confeſſion

of

of the Lord *Jesus*, and a participation of all the promises of the Gospel, all the benefits of his Passion; to all Hereticks give humility and ingenuity, repentance of their errours, and grace and power to make amends to the Church and Truth, and a publick acknowledgment of an holy Faith, to the glory of the Lord *Jesus*.

Have mercy upon us, &c.

Give to all Merchants faithfulness and truth; to the labouring Husband-man, health, and fair seasons of the year; and reward his toil with the dew of heaven, and the blessings of the earth: To all Artisans give diligence in their Callings, and a blessing on their labours, and on their families: To old Men, piety and perfect repentance; a liberal heart, and an open hand; great Religion, and desires after Heaven: To young Men give sobriety and chastity, health and usefulness, an early piety, and a persevering duty: To all Families visited with the Rod of God, give consolation, and an holy use of the affliction, and a speedy deliverance: To us all, pardon, and holiness, and life eternal; through *Jesus* Christ. *Amen.*

The Grace of our Lord Jesus Christ, and the Love of God, and the Communication of the Holy Spirit be with us all for ever. Amen.

A ſhort Prayer to be ſaid every Morning.

I.

O Almighty God, Father of our Lord *Jeſus* Chriſt, the God of Mercy and Comfort; with reverence and fear, with humble confidence and ſtrong deſires, I approach to the Throne of Grace, begging of thee mercy and protection, pardon and ſalvation. O my God, I am a Sinner, but *ſorrowful* and *repenting*; Thou art juſtly offended at me, but yet thou art my *Lord*, and my *Father*, *merciful and gracious*. Be pleaſed to blot all my ſins out of thy remembrance, and heal my Soul, that I may never any more ſin againſt thee. Lord, open my eyes, that I may ſee my own infirmities, and watch againſt them; and my own follies, that I may amend them: And be pleaſed to give me perfect underſtanding in the way of Godlineſs, that I may walk in it all the days of my pilgrimage. Give me a Spirit diligent in the works of my Calling, chearful and zealous in Religion, fervent and frequent in my Prayers, charitable and uſeful in my Converſation. Give me an healthful and a chaſte Body, a pure and an holy Soul, a ſanctified and an humble Spirit; and let my Body and Soul and Spirit be preſerved unblameable, to the Coming of the Lord *Jeſus*. *Amen.*

II.

BLeſſed be thy Name, O God, and bleſſed [illegible] thy Mercies, who haſt preſerved me [illegible] night from ſin and ſorrow; from ſad [illegible]

and a violent death; from the malice of the Devil, and the evil effects of my own corrupted nature and infirmity. The Out-goings of the Morning and Evening ſhall praiſe thee; and thy Servants ſhall rejoyce in giving thee praiſe for the operation of thy hands. Let thy Providence and Care watch over me this day, and all my whole life; that I may never ſin againſt thee by *idleneſs* or *folly*, by *evil company* or *private ſins*, by word or deed, by thought or deſire. And let the employment of my day leave no ſorrow, or the remembrance of an evil Conſcience at night; but let it be holy and profitable, bleſſed, and always innocent; that when the days of my ſhort abode are done, and the ſhadow is departed, I may die in thy fear and favour, and reſt in an holy hope, and at laſt return to the joys of a bleſſed Reſurrection, through *Jeſus* Chriſt: In whoſe Name, and in whoſe words, in behalf of my ſelf, and all my friends, and all thy ſervants, I humbly and heartily pray,

Our Father, &c.

A Prayer for the Evening.

ETernal God, Almighty Father of Men and Angels, by whoſe care and providence I am preſerved and bleſſed, comforted and aſſiſted; I humbly beg of thee to pardon the ſins and follies of this day, the weakneſſes of my ſervices, and the ſtrength of my paſſions; the raſhneſs of my words, and the vanity and evil of my actions. O juſt and dear God! How long ſhall I confeſs my ſins, and pray againſt them, and

and yet fall under them? O! let it be ſo no more; let me never return to the follies of which I am aſhamed, which bring ſorrow and death, and thy diſpleaſure worſe than death. Give me a command over my evil inclinations, and a perfect hatred of ſin, and a love to thee above all the deſires of this World. Be pleaſed to bleſs and preſerve me this night from all ſin, and all violence of chance, and the malice of the Spirits of Darkneſs: Watch over me in my ſleep; and whether I ſleep or wake, let me be thy Servant. Be thou firſt and laſt in all my thoughts, and the guide and continual aſſiſtance of all my actions. Preſerve my Body, pardon the ſin of my Soul, and ſanctifie my Spirit. Let me always live holily, and juſtly, and ſoberly: And when I die, receive my Soul into thy hands, O holy and ever bleſſed *Jeſus*; that I may lie in thy boſom, and long for thy coming, and hear thy bleſſed ſentence at Doomſday, and behold thy face, and live in thy Kingdom, ſinging praiſes to God for ever and ever. *Amen.*

Our Father, &c.

For Sunday.

A Prayer againſt Pride.

I.

O Eternal God, merciful and glorious; thou art exalted far above all Heavens; the Throne, O God, is Glory, and thy Scepter Righteouſneſs; thy Will is Holineſs, and thy

Wisdom the great Foundation of Empire and Government. I adore thy Majesty, and rejoyce in thy Mercy, and revere thy Power, and confess all Glory, and Dignity, and Honour to be thine alone, and theirs to whom thou shalt impart any Ray of thy Majesty, or Reflection of thy Honour: But as for me, I am a Worm, and no Man, vile dust and ashes, the son of corruption, and the heir of rottenness; seized upon by folly, a lump of ignorance and sin, and shame and death. *What art thou, O Lord?* The great God of Heaven and Earth, the Fountain of Holiness, and Perfection infinite. *But what am I?* So *Ignorant*, that I know not what; so *Poor*, that I have nothing of my own; so *Miserable*, that I am the heir of sorrow and death; and so *Sinful*, that I am encompassed with shame and grief.

II.

AND yet, O my God, I am proud; proud of my shame, glorying in my sin, boasting of my infirmities; for this is all that I have of my own, save only that I have multiplied my miseries by vile actions, every day dishonouring the work of thy Hands: My understanding is too confident, my affections rebellious, my will refractary, and disobedient; and yet I know thou resistest the proud, and didst cast the Morning-stars, the Angels, from Heaven, into chains of darkness, when they grew giddy and proud, walking upon the Battlements of Heaven, beholding the glorious Regions that were above them.

III. Thou

III.

THou, O God, who *giveſt Grace to the humble*, do ſomething alſo for the proud Man; make me humble and obedient. Take from me the ſpirit of pride and haughtineſs, ambition and ſelf flattery, confidence and gaiety: Teach me to think well, and to expound all things fairly of my Brother; to love his worthineſs, to delight in his praiſes, to excuſe his errours, to give thee thanks for his graces, to rejoyce in all the good that he receives, and ever to believe and ſpeak better things of him, than of my ſelf.

IV.

O Teach me to love to be conceal'd, and little eſteem'd; let me be truly humbled, and heartily aſhamed of my ſin and folly: Teach me to bear reproaches evenly, for I have deſerved them; to refuſe all honours done unto me, becauſe I have not deſerved them; to return all to thee, for it is thine alone; to ſuffer reproof thankfully; to amend all my faults ſpeedily: And do thou inveſt my Soul with the humble Robe of my meek Maſter and Saviour *Jeſus*; and when I have humbly, patiently, charitably and diligently ſerved thee, change this robe into the ſhining garment of immortality, my confuſion into glory, my folly to perfect knowledge, my weakneſſes and diſhonours to the ſtrength and beauties of the Sons of God.

V.

IN the mean time, uſe what means thou pleaſeſt to conform me to the image of thy holy Son;

Son; that I may be gentle to others, and ſevere to my ſelf; that I may ſit down in the loweſt place, ſtriving to go before my Brother in nothing but in doing him the honour, and ſtaying for my glory till thou ſhalt pleaſe in the day of recompences to reflect light from thy face, and admit me to behold thy glories. Grant this for *Jeſus* Chriſt's ſake, who humbled himſelf to the death and ſhame of the Croſs, and is now exalted unto Glory. Unto him, with thee, O Father, be glory and praiſe for ever and ever. *Amen.*

For Monday.

A Prayer againſt Covetouſneſs.

I.

O Almighty God, Eternal Treaſure of all good things: Thou filleſt all things with plenteouſneſs: *Thou cloatheſt the Lilies of the Field, and feedeſt the young Ravens that call upon thee:* Thou art all-ſufficient in thy ſelf, and all-ſufficient to us. Let thy providence be my ſtore-houſe, thy diſpenſation of temporal things the limit of my labour, my own neceſſity the meaſures of my deſire: But never let my deſires of this World be greedy, nor my labour immoderate, nor my care vexatious and diſtracting; but prudent, moderate, holy, ſubordinate to thy Will, the meaſure thou haſt oppointed for me.

II. Teach

II.

TEach me, O God, to deſpiſe the World, to labour for the true Riches; to *ſeek the Kingdom of Heaven, and its Righteouſneſs*; to be content with what thou provideſt; to be in this World like a ſtranger, with affections ſet upon Heaven, labouring for, and longing after the poſſeſſions of thy Kingdom; but never ſuffer my affections to dwell below: But give me an heart compaſſionate to the poor, liberal to the needy, open and free in all my communications, without baſe ends, or greedy deſigns, or unworthy arts of gain; but let my ſtrife be to gain thy favour, to obtain *the bleſſedneſs of doing good* to others, and giving to them that want; and *the bleſſedneſs of receiving* from thee pardon and ſupport, grace and holineſs, perſeverance and glory, through *Jeſus* Chriſt our Lord.

For Tuesday.

A Prayer againſt Luſt.

I.

O Eternal Purity! Thou art brighter than the Sun, purer than the Angels, and the Heavens are not clean in thy ſight: With mercy behold thy Servant, apt to be tempted with every object, and to be overcome by every enemy. I cannot, O God, ſtand in the day of battel and danger, unleſs thou covereſt me with

thy ſhield, and hideſt me under thy wings. The fiery darts of the Devil are ready to conſume me, unleſs the dew of thy Grace for ever deſcend upon me. Thou didſt make me after thine Image: Be pleaſed to preſerve me ſo pure and ſpotleſs, chaſte and clean, that my Body may be an holy Temple, and my Soul a Sanctuary to entertain thy divineſt Spirit, the Spirit of love and holineſs, the Prince of purities.

II.

REprove in me the Spirit of Fornication and Uncleanneſs, and fill my Soul with holy fires, that no ſtrange fire may come into the Temple of my body, where thou haſt choſen to dwell. O caſt out all thoſe unclean ſpirits which have unhallowed the place where thy holy feet have trod: Pardon all my hurtful thoughts, all my impurities; that I, who am a member of Chriſt, may not become the member of an Harlot, nor the ſlave of the Devil, nor a ſervant of luſt and unworthy deſires: but do thou purifie my love, and let me *ſeek the things which are above, hating the garments ſpotted with the fleſh*, never any more *grieving thy Holy Spirit* by filthy inclinations, with impure and fantaſtick thoughts; but let my Thoughts be holy, my Soul pure, my Body chaſte and healthful, my Spirit ſevere, devout and religious every day more and more; that at the day of our appearing I may be preſented to God waſhed and cleanſed, pure and ſpotleſs, by the blood of the holy Lamb, through *Jeſus* Chriſt, our Lord. *Amen.*

For

For Wednesday.

A Prayer againſt Gluttony and Drunkenneſs.

I.

O Almighty Father of Men and Angels, who haſt of thy great bounty provided plentifully for all Mankind, to ſupport his ſtate, to relieve his neceſſities, to refreſh his ſorrows, to recreate his labours, that he may praiſe thee, and rejoyce in thy mercies and bounty; be thou gracious unto thy ſervant yet more, and ſuffer me not by my folly to change thy bounty into ſin, thy grace into wantonneſs. Give me the ſpirit of temperance and ſobriety, that I may uſe thy creatures in the ſame meaſures, and to the ſame purpoſes which thou haſt deſigned, ſo as may beſt enable me to ſerve thee; but *not to make proviſion for the fleſh, to fulfil the luſts thereof.* Let me not, as *Eſau*, preferr meat before a bleſſing; but ſubdue my appetite, ſubjecting it to reaſon, and the grace of God; being content with what is moderate and uſeful, and eaſie to be obtained; taking it in due time, receiving it thankfully, making it to miniſter to my Body; that my Body may be a good inſtrument of the Soul, and the Soul a Servant of thy Divine Majeſty for ever and ever.

II.

PArdon, O God, in whatſoever I have offended thee by meat, and drink, and pleaſures;

and never let my Body any more be oppreſſed with loads of ſloth and delicacies, or my Soul drowned in Seas of Wine or Strong Drink: But let my appetites be changed into ſpiritual deſires, that I may hunger after the *food of Angels*, and thirſt for the *wine of elect Souls*, and may account it *meat and drink and pleaſure to do thy will*, O God. Lord, let me eat and drink ſo, that my food may not become a temptation, or a ſin, or a diſeaſe; but grant that with ſo much caution and prudence I may watch over my appetite, that I may in the ſtrength of thy mercies and refreſhments, in the light of thy countenance, and in the paths of thy Commandments, walk before thee all the days of my life, acceptable to thee in *Jeſus* Chriſt, ever advancing his Honour, and being filled with his Spirit, that I may at laſt partake of his glory, through the ſame *Jeſus* Chriſt our Lord. *Amen.*

For Thursday.

A Prayer againſt Envy.

I.

O Moſt gracious Father, thou Spring of an Eternal Charity, who haſt ſo loved Mankind, that thou didſt open thy boſom, and ſend thy holy Son to convey thy mercies to us; and thou didſt create Angels and Men, that thou mighteſt have objects to whom thou mighteſt communicate thy goodneſs: Give me

Grace

Grace to follow ſo glorious a precedent, that I may never envy the proſperity of any one, but rejoyce to honour him whom thou honoureſt, to love him whom thou loveſt; to commend the vertuous, to diſcern the precious from the vile, giving honour to whom honour belongs; that I may go to Heaven in the nobleſt way of rejoycing in the good of others.

II.

O Dear God, never ſuffer the Devil to rub his vileſt Leproſie of Envy upon me; never let me have the affections of the deſperate and damned; let it not be ill with me, when it is well with others: But let thy Holy Spirit ſo over-rule me for ever, that I may pity the afflicted, and be compaſſionate, and have a fellow-feeling of my Brother's ſorrows; and that I may, as much as I can, promote his good, and give thee thanks for it, and rejoyce with them that do rejoyce; never cenſuring his actions curſtly, nor detracting from his praiſes ſpitefully, nor upbraiding his infelicities maliciouſly, but pleaſed in all things which thou doeſt or giveſt: That I may then triumph in ſpirit when thy Kingdom is advanced, when thy Spirit rules, when thy Church is profited, when thy Saints rejoyce, when the Devil's intereſt is deſtroyed; truly loving thee, and truly loving my Brother: That we may all together joyn in the holy Communion of Saints, both here and hereafter, in the meaſures of Grace and Glory, through *Jeſus* Chriſt our Lord. *Amen.*

For Friday.

A Prayer againſt Wrath and inordinate Anger.

I.

O Almighty Judge of Men and Angels, whoſe Anger is always the Miniſter of Juſtice; ſlow, but ſevere; not lightly ariſing, but falling heavily when it comes; give to thy ſervant a meek and a gentle ſpirit, that I alſo may be ſlow to anger, and eaſie to mercy and forgiveneſs. Give me a wiſe and a conſtant heart, that I may not be moved with every trifling miſtake, and inconſiderable accident, in the converſation and intercourſe of others; never be moved to an intemperate anger for any injury that is done or offered: Let my anger ever be upon a juſt cauſe, meaſured with moderation and reaſon, expreſſed with charity and prudence; laſting but till it hath done ſome good, either upon my ſelf, or others.

II.

L Ord, let me be ever courteous, and eaſie to be intreated: Never let me fall into a peeviſh or contentious ſpirit, but follow peace with all Men; offering forgiveneſs, inviting them by courteſies, ready to confeſs my own errours, apt to make amends, and deſirous to be reconciled. Let no ſickneſs or croſs accident, no employment or wearineſs, make me angry, or ungentle and diſcontent, or unthankful,

ful, or uneaſie to them that miniſter to me: But in all things make me like unto the holy *Jeſus*. Give me the ſpirit of a Chriſtian, charitable, humble, merciful and meek, uſeful and liberal; complying with every chance; angry at nothing but my own ſins, and grieving for the ſins of others; that while my paſſion obeys my reaſon, and my reaſon is religious, and my Religion is pure and undefiled, managed with humility, and adorned with charity, I may eſcape thy anger which I have deſerved, and may dwell in thy love, and be thy Son and Servant for ever, through *Jeſus* Chriſt our Lord. *Amen.*

For SATURDAY.

A Prayer againſt Wearineſs in Well-doing.

I.

O my God, merciful and gracious! My Soul groans under the loads of its own infirmity; *when my ſpirit is willing, my fleſh is weak*, my underſtanding fooliſh and imperfect, my will peeviſh and liſtleſs, my affections wandring after ſtrange objects, my fancy wild and unfixed, all my ſenſes miniſter to folly and vanity; and though they were all made for Religion, yet they leaſt of all delight in that. O my God, pity me, and hear me when I pray, and make that I may pray acceptably. Give me a love to Religion, an unwearied ſpirit in the things of God. Let me not reliſh or delight in

the things of the World, in ſenſual objects, and tranſitory poſſeſſions; but make my eyes look up to thee, my ſoul be filled with thee, my ſpirit raviſhed with thy love, my underſtanding employed in the meditation of thy Law, all my powers and faculties of Soul and Body wholly ſerving thee, and delighting in ſuch holy miniſteries.

II.

O Moſt glorious God! What greater favour is there than that I may, and what eaſier employment can there be than to *pray* to thee, to be admitted to thy preſence, and to repreſent our needs; and that we have our needs ſupplied only for asking and deſiring paſſionately and humbly? But we rather quit our hopes of Heaven, than buy it at the cheapeſt rate of humble Prayer. This, O God, is the greateſt infirmity and infelicity of Man, and hath an intolerable cauſe, and is an inſufferable evil.

III.

O Relieve my ſpirit with thy graciouſneſs; take from me all tediouſneſs of ſpirit, and give me a laborioſneſs that will not be tired, an hope that ſhall never fail, a deſire of holineſs not to be ſatisfied till it poſſeſſes a charity that will always increaſe; that I, making Religion the buſineſs of my whole life, may turn all things into Religion, doing all to thy glory, and by the meaſures of thy Word, and of thy Spirit; that when thou ſhalt call me from this deliciouſneſs of employment, and the holy Myſteries of Grace, I may paſs into the employment

ployment of Saints and Angels; whoſe work it is, with eternal joy and thankſgiving, to ſing praiſes to the mercies of the great Redeemer of Men, and Saviour of Men and Angels, *Jeſus* Chriſt our Lord: To whom, with the Father, and the Holy Ghoſt, be all honour and worſhip, all ſervice and thanks, all glory and dominion, for ever and ever. *Amen.*

A Prayer to be ſaid by a Maiden, before ſhe enter into the ſtate of Marriage.

I.

O Moſt glorious God, and my moſt indulgent Lord, and gracious Father; who doſt bleſs us by thy bounty, pardon us by thy mercy, ſupport and guide us by thy grace, and govern us ſweetly by thy providence: I give thee moſt humble and hearty thanks, that thou haſt hitherto preſerved me in my Virgin-ſtate with innocence and chaſtity, in a good name, and a modeſt report. It is thy goodneſs alone, and the bleſſed emanation of thy holy Spirit, by which I have been preſerved: And to thee I return all praiſe and thanks, and adore and love thy goodneſs infinite.

II.

AND now, O Lord, ſince by thy diſpenſation and over ruling providence, I am to change my condition, and enter into the holy ſtate of Marriage, which thou haſt ſanctified by thy Inſtitution, and bleſſed by thy Word

and Promiſes, and raiſed up to an excellent myſtery, that it might repreſent the Union of Chriſt and his Church; be pleaſed to go along with thy ſervant in my entring into, and paſſing through this ſtate, that it may not be a ſtate of temptation or ſorrow, by occaſion of my ſins or infirmities, but of holineſs and comfort, as thou haſt intended it to all that love and fear thy holy Name.

III.

LOrd, bleſs and preſerve that dear Perſon whom thou haſt choſen to be my Husband: Let his life be long and bleſſed, comfortable and holy: And let me alſo become a great bleſſing and comfort unto him, a ſharer in all his joys, a refreſhment in all his ſorrows, a meet helper for him in all accidents and chances of the World. Make me amiable for ever in his eyes, and very dear to him. Unite his heart to me in the deareſt union of love and holineſs; and mine to him in all ſweetneſs and charity, and compliance. Keep from me all moroſity and ungentleneſs, all ſullenneſs and harſhneſs of diſpoſition, all pride and vanity, all diſcontentedneſs and unreaſonableneſs of paſſion and humour; and make me humble and obedient, charitable and loving, patient and contented, uſeful and obſervant; that we may delight in each other according to thy bleſſed Word and Ordinance, and both of us may rejoyce in thee, having our portion in the love and ſervice of God for ever and ever.

IV. O

IV.

O Bleſſed Father, never ſuffer any miſtakes or diſcontent, any diſtruſtfulneſs or ſorrow, any trifling arreſts of fancy, or unhandſom accident to cauſe any unkindneſs between us: But let us ſo dearly love, ſo affectionately obſerve, ſo religiouſly attend to each others good and content, that we may always pleaſe thee, and by this learn and practiſe our duty and greateſt love to thee, and become mutual helps to each other in the way of Godlineſs; that when we have received the bleſſings of a married life, the comforts of ſociety, the endearments of an holy and great affection, and the dowry of bleſſed Children, we may for ever dwell together in the embraces of thy love and glories, feaſting in the Marriage-ſupper of the Lamb to eternal Ages, through *Jeſus* Chriſt our Lord. *Amen, Amen.*

A Prayer for an holy and an happy Death.

O Eternal and Holy *Jeſus*, who by death haſt overcome death, and by thy Paſſion haſt taken out its ſting, and made it to become one of the Gates of Heaven, and an entrance to felicity; have mercy upon me now, and at the hour of my death: Let thy Grace accompany me all the days of my life, that I may by an holy converſation, and an habitual performance of my duty, wait for the coming of our Lord, and be ready to enter with thee at whatſoever hour

hour thou ſhalt come. Lord, let not my death be in any ſenſe unprovided, nor untimely, nor haſty, but after the manner of Men; having in it nothing extraordinary, but an extraordinary piety, and the manifeſtation of a great and miraculous mercy. Let my ſenſe and my underſtanding be preſerved entire until the laſt of my days; and grant that I may die the death of the righteous, free from debt and deadly ſin; having firſt diſcharged all my obligations of juſtice, leaving none miſerable and unprovided in my departure; but be thou the portion of all my friends and relatives, and let thy bleſſing deſcend upon their heads, and abide there till they ſhall meet me in the boſom of our Lord. Preſerve me ever in the communion and peace of the Church; and bleſs my Death-bed with the opportunity of an holy and a ſpiritual Guide, with the aſſiſtance and guard of Angels, with the reception of the holy Sacrament, with patience and dereliction of my own deſires, with a ſtrong faith, and a firm and humbled hope; with juſt meaſures of repentance, and great treaſures of charity to thee, my God, and to all the World; that my Soul in the arms of the holy *Jeſus* may be depoſited with ſafety and joy, there to expect the revelation of thy day, and then to partake of the glories of thy Kingdom, O eternal and holy *Jeſus*. *Amen.*

A GUIDE

A

GUIDE

FOR THE

PENITENT:

OR, A

MODEL

DRAWN UP

For the Help of a DEVOUT SOUL,
Wounded with SIN.

Tertull.

Peccator omnium Notarum,
Et nulli Rei nisi pœnitentiæ natus.

LONDON,

Printed by *J. L.* for L. Meredith, at the *Star* in St. *Paul's Church-yard*, 1700.

A

GUIDE

FOR THE

PENITENT:

OR, A

MODEL

DRAWN UP

For the Help of a DEVOUT SOUL,

Wounded with SIN.

Tertull.

Peccator omnium Naturam,
Et nulli Rei nisi pœnitentiæ natus.

LONDON,

Printed by J. L. for L. Wyvedith, at the
Star in St. Paul's Church-yard, 1700.

TO THE
Chriſtian Reader.

AMong the ſo troubleſome multitude of Books, and the no leſs troubleſome ſcarcity of good ones, I have no reaſon to think this little Piece will much increaſe the number of the one, or not ſerve to balance the trouble of the other; but I rather hope it may be acceptable and uſeful, if either the great eminence of the Author, or the Argument it ſelf, or elſe the ſmall Bulk, which are things that uſe to render works of this kind conſiderable, be ſufficient either to recommend or excuſe it: For the neceſſity of the Argument may recommend it, not to moſt Readers only, but very many Writers too. And, without doubt, many of thoſe who have been ambitious to put themſelves into the number of Authors, by publiſhing their abortive Labours, will need the Rules and Offices of this Manual, when their Conſcience ſhall cite them to Repentance, and to ask God forgiveneſs for nouriſhing Faction, and ſowing the ſeeds of Diſcord, and venting their crude Notions, to others trouble, and their own ſhame. For ſuch Men, in the uſe of this little Enchiridion, *may find more comfort, and do themſelves and the Age more right, than in that ſmall Harveſt of Reputation, their own voluminous Labours could bring in, which are now very fitly preferred from the Cloſet, to the more worthy Miniſteries of the Shop and Kitchin. But the moſt reverend Author, to whoſe learned Piety thou oweſt theſe following aſſiſtances, who in the ſweetneſs*

and

and mildness of these lines has expressed the features and lineaments of his own candid, serene Soul, did not address them for his own use in that kind. For that he was of the highest Order of our Church, he did not owe to his Interest, which advances some; nor to his Money, which preferrs commonly too many; but wholly to his Vertues, and his Learning, and those other eminent Graces, that made his Example as great in the Church as was his Dignity. And this little Book is a great instance of his Humility and Charity, which he does in some kind still exercise, though he be now gone to receive his reward for them. And as he used to look into the necessities of indigent persons, to relieve them with his hand; so in this Portuise he descends to converse with the weaknesses and solitarines of humble Penitents, directing and improving their Devotions, and instigating their Repentance, and preparing a constant Store-house of relief for them by his Pen. And now, if a Person so eminent in Grace, so innocent in Life, needed such Exercises as this, (for, what thou receivest here, know, Courteous Reader, it comes from his Counsel, and from his daily Experience and Practice too) consider whether thou thy self art not concerned to bring thy actions and life to as severe a Scrutiny and a Repentance as operative. If thou joynest with me in Opinion, here is a Direction ready at hand: But if not, thou needest it so much the more. For our Sins, the less impression they make on our Memory, the deeper they make on our Conscience: And he is in some Cases the most guilty, who presumes he is wholly innocent. Retract therefore that Conceit, and betake thy self to thy Closet, and the practice of this Book; and God bless it to thy Benefit, and his own Glory.

A GUIDE

A GUIDE FOR THE PENITENT.

Remembrances concerning the Examination of your Conſcience.

I.

YOU are to conſider the neceſſity of this duty. For if we take care that the Rooms which we eat or ſleep in ſhould be kept clean, you cannot but think that the cleanſing of the Soul is a Concernment infinitely beyond it: And for doing this there is no other way left, but to ſearch out every corner of it, and to caſt out every ſin, with every unclean thought that hath defiled it.

II.

You are to remember, that there is a great meaſure of diſcretion to be uſed in the performance of this; ſo that you may neither omit it when your own heart may tell you that there is ſomething amiſs in you, which muſt be looked after;

after; nor, on the other ſide, over-ſcrupulouſly purſue it, when you are not conſcious to your ſelf of any notable failings, but ſuch as are incident to humane frailty: For if you do not wilfully paſs over any of your greater offences, but confeſs particularly, and repent ſeriouſly of them, God will more eaſily paſs by your leſſer infirmities; being ſuch as the holy Prophet deſpaired of finding out, when he ſo ſadly complained, *Who can tell how oft he offendeth?*

III.

That though it may not only ſeem, but be impoſſible to you, to recollect every failing; and that your ſcrupulous endeavouring of it may rather prove a torture to the Conſcience, than an eaſe to it; yet you are ſo far to exerciſe an inquiſition upon your ſelf, as, by obſerving theſe leſſer particulars, (though it be but in groſs) you may the better diſcover what the corruption of your nature ſways you to; and having diſcovered it, you are bound to ſtrive to ſubdue it by degrees; and what you cannot for the preſent overcome, humbly to ask pardon for.

IV.

That though it be the duty of every day, not to let the Sun go down upon any ſin that you have committed, without examining of the merits of it; yet there are times when this ought to be more punctually and ſolemnly done; eſpecially at ſuch times as you ſet a-part for humbling your Soul with faſting, or for preparing your ſelf for the devout receiving of the Sacrament.

V. For

V.

For the manner of ordering this Examination, ſeveral methods have been preſcribed; ſome, by dividing the ſubject matter of it into thoughts, words and deeds; others, as ſins are differenced by their ſeveral objects, either as being immediately ſins againſt God, or againſt your neighbour, or againſt your own Soul: Others adviſe to ſet God's holy Commandments before you, and to examine by that rule, what you have done amiſs. But in the choice of this you may free your ſelf from all perplexity, by taking his advice whom you ſhall chuſe to be your ſpiritual Guide. And the duty it ſelf being once reſolved upon, the mode of doing may eaſily be found out.

Advice concerning Confeſſion.

I.

THat beſides this examination of your Conſcience, (which may be done in ſecret, between God and your own Soul) there is great uſe of holy Confeſſion; which, though it be not generally in all caſes, and peremptorily commanded, as if without it no Salvation could poſſibly be had; yet you are adviſed by the Church, under whoſe diſcipline you live, that before you are to receive the holy Sacrament, or when you are viſited with any dangerous ſickneſs, if you find any one particular ſin, or more, that lies heavy upon you, to diſburthen your ſelf of it into the Boſom of your Confeſſor, who not only ſtands between God

God and you, to pray for you; but hath the power of the Keys committed to him, upon your true repentance to abſolve you in Chriſt's Name from thoſe ſins which you have confeſſed to him.

II.

You are to remember that you bring along with you to Confeſſion, not only unfeigned ſorrow and remorſe of Conſcience for ſins paſt, but ſetled reſolutions for the time to come never to offend in the ſame kind again: For without this, Confeſſion is but a meer Pageant; and rather a mockery of God, than any effectual means to reconcile you to him.

III.

That having made choice of ſuch a Confeſſor, who is every way qualified, that you may truſt your Soul with him, you are adviſed plainly and ſincerely to open your heart to him; and that, laying aſide all conſideration of any perſonal weakneſs in him, you are to look upon him only as he is a Truſtee from God, and commiſſioned by him, as his Miniſterial Deputy, to hear, and judge, and abſolve you.

IV.

That the manner of your Confeſſion be in an humble poſture, on your knees; as being made to God, rather than Man. And for the matter of it, let it be ſevere and ſerious; but yet ſo as it may be without any inordinate anxiety, and unneceſſary ſcruples; which ſerve only to intangle the Soul, and, inſtead of ſetting you free, (which is the benefit to be looked for by Confeſſion) perplex you the more.

V. That

V.

That for the frequency of doing this, you are to conſult with your own neceſſities: And as your Phyſician is not ſent for upon every ſmall diſtemper, which your own care may rectifie; ſo neither are you obliged upon every failing, to be over-ſcrupulous, or to think it a point of neceſſity, preſently to confeſs it: For the Confeſſor cannot be always preſent, but your God is; to whom if you apply your ſelf with prayers and penitence, confeſſing in his ears alone whatever you have done amiſs, and ſtedfaſtly believing that, through the Merits of your Saviour, they ſhall never be imputed to you, you may be confident that your Abſolution is at that time ſealed in Heaven, but the comfortable declaration of it you are to look for from the Prieſt.

Advice concerning devout Receiving the holy and bleſſed Sacrament.

I.

YOU are firſt to conſider ſeriouſly the infinite love of your Saviour, who not only offered himſelf for you as a Sacrifice upon the Croſs; but that this might never be forgotten by you, left the bleſſed memory of it in his holy Sacrament; which as often as you devoutly and faithfully receive, you are effectually made partaker of all the Merits of his precious Death and Paſſion.

II.

That for the frequency of doing this, (if your own Conſcience doth not ſpeak home to you)

you) you referr your ſelf to your ſpiritual Guide; who knowing the temper of your Soul, and how you ſtand diſpoſed, may beſt direct you. Only I ſhall add this; That the oftner you apply your ſelf to do it, your life will be the purer, your heart the chearfuller, and the better armed againſt all temptations.

III.

That three times in the year at leaſt, eſpecially on thoſe ſolemn Feſtivals obſerved by all Chriſtians, who have not utterly caſt off obedience to the Church, and order in their Devotions, you lay aſide all excuſes, and every ſin that then beſets you, and ſeriouſly prepare your ſelf for ſo great a Bleſſing.

IV.

That as ſoon as you awake that morning, (and the ſooner you awake, the better ſign it is that your mind is ſet upon it) you rouſe your ſelf up with a fervent expectation of Receiving that day the Bread that came from Heaven, which whoſoever is rightly partaker of, ſhall not periſh, but have Life-everlaſting.

V.

As for the precedent days of preparation, how many they ſhould be, or how they ſhould be employed, you are to referr your ſelf to your Guide; who may adviſe you not to be overſcrupulous of the time, (for the Primitive Chriſtians communicated every day:) And if your life be innocent from great offences, your preparation need not be long. Only, be ſure you bring with you Faith and Charity, clean hands, and a penitent heart: Which if you do, be confident, the Maſter of the Feaſt will not find fault with you for want of a Wedding-garment. VI.

VI.

That upon the bleſſed day of your Receiving, you do more vigorouſly prepare your ſelf, by lifting up your heart and hands to God, and offering up your private Prayers, (fitted for that purpoſe) with all poſſible Devotion. And that being done, you may compoſe your ſelf in quiet, and in ſilence, till the time of the Morning-Sacrifice be come; when being called to a more publick Oratory, you may be the fitter to go with an humble confidence to meet your Saviour; and with that ardour and affection, as a chaſte Virgin goes to an holy Marriage.

VII.

That during the celebration of this holy Sacrament, you attend earneſtly to what is done by the Prieſt. When he breaks the Bread, imagine to your ſelf that you ſee the Body of your dear Saviour torn and crucified: And when he pours out the Wine, conſider that his Blood was thus poured out upon the Altar of the Croſs: And laſt of all, when he that conſecrates ſhall ſtand before you, ready in particular to apply it, you may then think that you ſee Chriſt himſelf reaching out his own Body and Blood to you, to feed your Soul unto Eternal Life.

VIII.

That, farther, you are really to believe the words as they are ſpoken, *This is my Body*, *This is my Blood*; and not to doubt, but that it is effectually made good to you in the Receiving, without any diſpute at all, or ſcrupulous enquiring into the manner of it; which neither Chriſt hath revealed, and neither Men nor Angels are able to pry into.

IX. That

IX.

That the celebration of these holy Mysteries being ended, you are to retire with all thankfulness of heart for having been admitted to that heavenly Feast, wherein your Saviour, who gave himself for you on the Cross, hath now more particularly given himself to you in the Sacrament, never to depart from you, unless you again wilfully offend him; which you are the more earnestly to beware, lest by frequent relapses the Sacrament it self prove not only useless, but dangerous to you, and your latter end prove worse than your beginning.

Advice concerning Fasting.

I.

YOU are to consider Fasting, either as a duty enjoyned by the Church, or as a voluntary undertaking of your own. Your Obedience is required to the former in every particular, as far as it is enjoyned; unless the want of health, or some other accidents, may unavoidably hinder you: Wherein not only the Bishop may dispense with you, but he that hath the charge of your Soul; especially, if the necessity be evident.

II.

Besides the ordinary Fasts prescribed by the Church, you are advised to set aside some day, either weekly or (at least) monthly, wherein you may mourn in private, not only for your own sins and personal calamities, but for those publick Judgments now fallen on the whole Church

Church and Nation, and those crying sins which have occasioned them; offering up your earnest Prayers to God for the removing of them: Which, when they come from a mortified body, and a contrite heart, are such a Sacrifice that God, (who deceives no Man) being true to his Promises, cannot possibly despise.

III.

That the Fast, for the time designed, be such as may in some measure be afflictive to you; abstaining totally that day from all manner of food, if the condition of your health will bear it; or if that cannot be, that you be so moderate in your feeding, that it may appear that you rather serve your necessities in eating than satisfie your appetite.

IV.

That you employ this day (or such a part of it, at least, as you may keep free to your self) as a Retreat from the World, the business and the pleasures of it; that so you may with the more freedom make up the Accounts between God and your own Soul, and by Prayer and Penitence reconcile your self to him: For without this Fasting is of no use.

Expressions of Humiliation, preparatory to the following Devotions.

RIghteousness, O Lord, belongs unto thee: But unto me, confusion of face; the vainest, the vilest, the sinfullest of all the Children of Men.

Lord, I am vile in mine own eyes, and I will be yet more vile, becauſe my ſins have made me vile in thine.

I am not worthy of the Air I breath, of the Earth I tread upon, or of the Sun that ſhines upon me; much leſs worthy to lift up either hands or eyes to Heaven.

For thou haſt ſaid, that no unclean thing ſhall come within thy ſight: And how then ſhall I appear, who am ſo miſerably defiled.

If the Man according to thine own heart could ſay, that he was a Worm, and no Man; O what am I?

If *Abraham*, who had the honour to be called thy Friend, could ſay, that he was but duſt and aſhes, O what am I?

O my God, thou madeſt me of nothing: And thou ſeeſt how I have ſpoiled this work of thine, for I have made my ſelf worſe than nothing.

For I am ſtill in my ſins; and what to do I know not.

Acts of Reſolution to ſecond this Humiliation.

But this I will do:

I Will confeſs my wickedneſs, and be ſorry for my ſins.

I will ſtand aloof with the *Publican*, and ſmite my breaſt, and ſay, Lord, be merciful to me a ſinner.

I will return with the Prodigal, and ſay, Father, I am not worthy to be called thy Child: Make me as one of thine hired Servants.

I will

I will not ſuffer mine eyes to ſleep, nor mine eye-lids to ſlumber, till I have, by the mediation of thy dear Son, obtained my pardon.

And what ſhall I ſay more? I will pour out my Prayers in the bitterneſs of my ſpirit; and if my dry eyes want tears, I will call unto my heart for tears of blood, wherewith I may ſupply them.

And therefore now, Lord, call my ſins to my remembrance: And when thou haſt done ſo, blot them out of thy remembrance, and pardon me.

A Litany of Confeſſion to be made uſe of by the Penitent Soul, that finds it ſelf burthened with a true ſenſe of ſin.

I.

WO, wo unto me, O God; that being a Creature of thine, and made by thee capable of enjoying everlaſting felicity, I have lived ſo wickedly and lewdly, that unleſs thy mercy prevent it, I ſhall utterly forfeit the very end of my Creation.

But I repent, O my God; I repent.
I am utterly aſhamed of it.
Lord, be thou merciful to me, a ſinner.

II.

Wo, wo unto me, O God; that I have trifled away ſo many of my youngeſt days without knowing thee, or taking any notice of thoſe ſtrict duties which I did owe unto thee; that I was ſo long a Child in all things, excepting in-

nocenee; and that only by an over-haſty ſpring of early wickedneſs, I was more than a Child.

But I repent, O my God; I repent.
I accuſe, and judge, and condemn my ſelf for it.
Lord, be thou merciful to me, a ſinner.

III.

Wo, wo unto me, O God; that as I grew up, the ſeeds of corruption, which I brought with me into the World, grew up along with me; and by inſenſible degrees, (which I obſerved not) pride, and folly, and luſt took poſſeſſion of me and ſin hath reigned in my mortal body.

But I repent, O my God; I repent.
I am Infinitely confounded at it.
Lord, be thou merciful to me, a ſinner.

IV.

Wo, wo unto me, O God; that being waſhed in the waters of Baptiſm, from the guilt of that original corruption which I brought with me into the World, I have, ſince that time, ſo many ways actually defiled my ſelf, that I can no longer pretend by any former contract with thee, that I am either a child of thine, a member of thy Chriſt, or an heir of the Kingdom of Heaven.

But I repent, O my God; I repent.
I am utterly confounded at it.
Lord, be thou merciful to me, a ſinner.

V.

Wo unto me, O God; that having been received into the boſom of thy Church, (which ſo many Millions of Souls have not had the happineſs to be) I have ingratefully diſhonoured thy

thy holy faith, by an unholy life; and having ſo often confeſſed thee with my tongue, I have denied thee in my life and actions.

But I repent, O my God; I repent.
I accuſe, and judge, and condemn my ſelf for it.
Lord, be thou merciful to me, a ſinner.

VI.

Wo, wo unto me, O God; that having abjured the Devil and all his works, and given up my name to Chriſt, to fight under the banner of his Croſs, I have, on the Contrary, treacherouſly complied with his Enemy in many things; and ſhall be found (I fear) to have been more diligent in ſerving him, than I have been in ſerving thee.

But I repent, O my God; I repent.
I am confounded and aſtoniſhed at it.
Lord, be thou merciful to me, a ſinner.

VII.

Wo, wo unto me, O God; that being obliged by that high calling of being a Chriſtian, to renounce the Pomps and vanities of the World, I have ſo infinitely failed in this, that I have doated on nothing more; For thoſe very vanities have been my Idols, and my ſeduced heart hath gone a whoring after them.

But I repent, O my God; I repent.
I am aſhamed and confounded at it.
Lord, be thou merciful to me, a ſinner.

VIII.

Wo, wo unto me, O God; that being farther bound by that moſt ſolemn Vow, utterly to forſake the ſinful luſts of the fleſh, I have, in-

ſtead of forſaking them, purſued and hunted after them; and when other temptations have failed, I have been apt enough to kindle my own fire, and to be a tempter to my ſelf.

But I repent, O my God; I repent.
I hate, and loath, and abhor my ſelf for it.
Lord, be thou merciful to me, a ſinner.

IX.

Wo, wo unto me, O God; that knowing thy revealed Will to be the Law to which I was bound in all obedience to ſubmit my ſelf, I, like an inſolent Rebel, have not only ſet up my own Will in oppoſition to thine, but many times preferred it before thine; and have liſtned more to the falſe Oracles of Fleſh and Blood, than to all thy holy Commandments.

But, I repent, O my God; I repent.
I accuſe, and judge, and condemn my ſelf for it.
Lord, be thou merciful to me, a ſinner.

X.

Wo, wo unto me, O God; that being made according to thine Image, (the greateſt honour that could be done thy Creature) I have daſhed ſo many blurs, and ſpots, and foul ſins upon it, ſo defaced all the lines and features of it, that, unleſs the Holy Spirit pleaſe to renew that Image in me again, I tremble to think what I muſt one day hear: *Depart from me, I know you not.*

But I repent, O my God; I repent.
I am aſhamed and confounded at it.
Lord, be thou merciful to me, a ſinner.

XI. Wo,

XI.

Wo, wo unto me, O God; that having received a rational Soul from thee, to be a moral light and guide unto my actions, I have been ſo brutiſh as to follow my ſenſual appetite inſtead of it; and have made no farther uſe of Reaſon, than to find out vain excuſes to cozen my own Soul into all the by-ways of ſin and errour.

But I repent, O my God; I repent.
I accuſe, and judge, and condemn my ſelf for it.
Lord, be thou merciful to me, a ſinner.

XII.

Wo, wo unto me, O God; that being endowed with Memory, to ſerve as a Magazine to treaſure up thy Precepts and holy Counſels in, I have ſtuffed it ſo miſerably full with the *Idea's* of former vanities and ſin, that I have left no room for thee at all.

But I repent, O my God; I repent.
I infinitely condemn my ſelf for it.
Lord, be thou merciful to me, a ſinner.

XIII.

Wo, wo unto me, O God; that having received an heart from thee to be the ſeat of clean and holy affections, and the only Temple for thy Holy Spirit to dwell in, I have ſo unworthily abuſed and altered the property of it, that it is now become a Den of Thieves, and an unhandſome receptacle of all uncleanneſs.

But I repent, O my God; I repent.
I hate, and loath, and abhor my ſelf for it.
Lord, be thou merciful to me, a ſinner.

XIV.

Wo, wo unto me, O God; that my wretched heart being corrupted, my imagination, hath run wildly after, with a ſwarm of vain and ſinful thoughts, which, like importunate Flies, being driven away, light again and again upon my diſtracted Soul, and intermingle with the beſt of my Devotions.

But I repent, O my God; I repent.
I am infinitely troubled and grieved for it.
Lord, be thou merciful to me, a ſinner.

XV.

Wo, wo unto me, O God; that mine eyes, being greedy after vanity, have been upon all occaſions as open windows to let in ſin; but when by the ſame way they ſhould have iſſued out penitential tears, to waſh away the ſtains thoſe ſins have made, there hath been no paſſage found for them.

But I repent, O my God; I repent.
I am inwardly grieved, and deplore my ſelf for it.
Lord, be thou merciful to me, a ſinner.

XVI.

Wo, wo unto me, O my God; that for the entertaining of vain converſation, I have left mine ears too often open to light, and vain, and ſinful diſcourſes; and in all my enquiries, have hearkned more to what the World ſaith abroad, than to what thy Holy Spirit and my own Conſcience ſaith within me.

But I repent, O my God; I repent.
I accuſe, and judge, and condemn my ſelf for it.
Lord be thou merciful to me, a ſinner.

XVII. Wo,

XVII.

Wo, wo unto me, O God; that I have not resolved, with thy Servant *David*, to take care of my ways, that I offend not in my tongue; but have many times vainly and inconsiderately let it loose; and, either to please the Company, or my self, I have spoken words which might unhappily prove occasions of sin, both to them and me, without regard or remembring how great flames such little sparks might kindle.

But I repent, O my God; I repent.
I do infinitely condemn my self for it.
Lord, be thou merciful to me, a sinner.

XVIII.

Wo, wo unto me, O God; that all the parts and faculties of my Soul and Body have been abused and have not served the Laws of their Creator; but have so eagerly and constantly pursued the corrupt desires of a seduced heart, that I have cause to fear that either my whole life may be looked upon as one continued sin, or, at least, as having admitted so few inconsiderable Pauses, that if thou shouldest enter into strict Judgment with me, I should not have the confidence to say when, or where, or wherein I have been innocent.

But I repent, O my God; I repent.
I am confounded and astonished at it.
Lord, be thou merciful to me, a sinner.

XIX.

Wo, wo unto me, O God; that I have wretchedly failed, even in my best endeavours; that I have been cold in my Devotions, weary of my Prayers, inconstant to good purposes,

dull and heavy in the way to Heaven, but quick and active in all the ways of sin; having made it the whole business of my life, rather to seem to be religious, than really to be so.

But I repent, O my God; I repent.
I accuse, and judge, and condemn my self for it.
Lord, be thou merciful to me, a sinner.

XX.

Wo, wo unto me, O God; that I have not washed mine hands in Innocency when I have gone unto thine Altar, nor made mine heart ready to receive the Bread that came from Heaven; but have failed in my preparations, and have not sufficiently considered either mine own unworthiness, or the high secrets of so great a Mystery.

But I repent, O my God; I repent.
I am grieved and troubled at it.
Lord, be thou merciful to me, a sinner.

XXI.

Wo, wo unto me, O God; that having so often received those inestimable pledges of thy love, the precious Body and Blood of thy dear Son, in the holy Sacrament, I have been so unwary as to admit my former sins under the same roof with thee, and have unhappily done what lay in me to drive thee from me.

But I repent, O my God; I repent.
I am infinitely ashamed at it.
Lord, be thou merciful to me, a sinner.

XXII.

Wo, wo unto me, O God; that my Repentance, the only Plank left me in the Shipwrack of my Soul, hath been so weak, so slight, and so unsteady,

unsteady, that every small blast of a new temptation hath been able to drive me from it; and by frequent relapses into sin, gives me cause enough to repent, even of my vain Repentance.

But I repent again, O God; again I repent.
I hate, and loath, and abhor my self for it.
Lord, be thou merciful to me, a sinner.

XXIII.

Wo, wo unto me, O God; that having received my life, and being, and preservation from thee; with so many advantages to have made me happy in this World, and blessed in the next; I have been so abominably unthankful, that I have cast all these thy blessings behind me, and returned thee nothing back for all thy favours, but affronts, and injuries, and sins.

But I repent, O my God; I repent.
I am confounded and astonished at it.
Lord, be thou merciful to me, a sinner.

XXIV.

Wo, wo unto me, O God; that being redeemed by the Death and Passion of thy dear and only Son, I have not laid his bitter Agonies to heart, nor made right use of the precious Ransom which was laid down for me: That I have not yet sued out my Pardon with such penitent tears as thou requirest, nor laid hold of the benefits of it by a lively Faith; but have chosen rather stupidly to continue in my Sins, and to neglect the Blood of the Covenant as an unholy thing.

But I repent, O my God; I repent.
I hate, and loath, and abhor my self for it.
Lord, be thou merciful to me, a sinner.

XXV. Wo,

XXV.

Wo, wo unto me, O God; that thy Holy Spirit I have grieved, thy counſels I have rejected, thy Motions I have quenched; and have entertained the Luſts and vanities of this Life with far more earneſt and paſſionate affections, than all thy holy Inſpirations.

But I repent, O my God; I repent.
I am utterly aſhamed and confounded at it.
Lord, be thou merciful to me, a ſinner.

XXVI.

Wo, wo unto me, O God, that having thus far opened my guilty heart before thee, I have left ſo many ſins behind, that I cannot number them: Some that I have really forgot; ſome that I would forget, if my Conſcience would give me leave: Sins known, that I cannot conceal; and ſins ſecret, ſuch as I have taken ſo much care to hide from others, that they are now become hidden from my ſelf.

But whatſoever they are, or whereſoever they are regiſtered; whether in my own Conſcience, or in any other Record, that may be proved againſt me in the Day of Judgment.

I call the whole court of Heaven to witneſs,
That I do ſadly repent my ſelf of them all:
That I do abhor my ſelf for them all:
That I reſolve ſtedfaſtly to renounce them all.
Lord, be thou merciful to me, a ſinner.
Amen, Amen.

The penitent Soul having made this, or the like Confeſſion, prepares and ſtirs up it ſelf to true Contrition.

WHat ſhall I ſay more unto thee, O thou that art the Judge of the whole Earth? Or what ſhall I do more? I have ranſacked my breaſt, and laid it open: I have ſpread it before thee, as *Hezekiah* the blaſpheming Letter of his Enemy. I do not deſire that there ſhould be ſo much as any fold, or pleight, or corner of it hidden from thee.

Or if this be not enough to tranſact this great buſineſs of my Soul between me and thee alone, and that poſſibly, I may flatter my ſelf in the ſeveral Acts of my intended Penitence, I am ready to go farther, and (to make my ſelf the more aſhamed of ſinning) with all humility to confeſs theſe ſins of mine to ſome of thoſe Servants of thine, whom thou haſt placed between me and thee, and to whom alone, under thee, thou haſt ſo clearly given the power of abſolution.

O deal with me then as thou didſt with thy Servant *David*; who no ſooner confeſſed his ſins, but thou forgaveſt him all his iniquities.

But are there not they who confeſs their ſins, and have the impudence to glory in them; or, at leaſt, paſs them over without any act of real contrition, or any remorſe at all?

But, O my God, (if my heart deceive me not) I am none of thoſe: For I can neither glory in my ſhame; nor can I be ſatisfied with my ſelf, when I appear with dry eyes before thee.

After

After this Preparation, these expres's Acts of Contrition may follow.

FOR I am grieved, O my God, I am grieved passionately, heartily grieved, that ever I offended thee.

That I, the work of thy hands, have sinned against thee, my Maker.

That I, the price of thy Blood, have sinned against thee, my *Jesus*; who hadst so much love for me, as to be content to die for me.

That I, the chosen Temple of thy Holy Spirit, have sinned against him who sanctified me.

For this I grieve and mourn, and my heart is wounded within me.

And having done all this, yet I have not done; for still I am grieved: Grieved that I can grieve no more, that my head is not a continual spring, and mine eyes fountains of tears.

Wo is me, wretch that I am, that I who have been so easie, so forward, so eager to sin, should be so untoward, so heavy, so unable to repent.

Wo is me, that I should be still so drowsie, so dead asleep in sin, that I should not be yet awake, and sensible of the condition I am in.

O that I had died before my unworthy Soul had given way to those first sins, which have drawn so foul a train after them.

But, O my God, though I cannot wait on thee among the Innocent, yet deny me not a Room among the Penitent.

Remember, O my God, that though *Ahab* had sold himself to work wickedness, yet because

cauſe he prayed and faſted, and humbled himſelf before thee, thou hadſt ſo much regard even of this outward penitence of his, as to promiſe not to bring the evil upon him in his days.

But, Lord, if my heart deceives me not, I do not only outwardly and ſeemingly, but really and cordially repent.

And therefore, for the evil that I have deſerved, O my God, rather let the puniſhment light upon me in this World, than in the next.

Rather let me perform the Penance of my Tears here, than reſerve it for that ſad time, when a whole Sea of Tears will do no good.

And having ſaid all this, if my Repentance be yet imperfect, (as I know it cannot but want many grains, if weighed in this juſt Balance) let the bitter Sufferings of thy dear Son *Jeſus* be caſt into the Scale; and then I ſhall not fear if thou enter into Judgment with me.

But of my ſelf, O God, I am utterly unable: And which way to ſatisfie thee, I know not.

I dare not ſay ſo much as the Servant in the Goſpel did; *Maſter, have patience with me, and I will pay thee all:* But rather, Maſter, have patience with me, for I can pay thee nothing at all, unleſs thy bounty be ſo great as to give it me to pay thee.

I can faſt from a Meal ſometimes, (though it be with much a-do;) and I can pray, though coldly enough; and if the fit and qualm of my Devotion holds out longer, I can ſtrain for a tear or two, to ſprinkle upon my dry Devotions.

But ſhould I faſt my ſelf into air and emptineſs, and weep my ſelf into water; ſhould I tear the skin from this ſinful fleſh of mine, I

ſhould

ſhould never be able to ſatisfie for the leaſt of thoſe Millions of Millions of ſins, which through the ſeveral moments of my life, either ignorantly or knowingly, weakly or willfully, I have ſinned againſt thee.

What I have trangreſſed againſt others, I am not only ſorry for, but ready, as far as my power will reach, to ſatisfie. But for my ſins againſt thee, my God, I muſt lay my hand upon my mouth for ever; for I have nothing to return, or anſwer.

But the comfort is, (and bleſſed ſhall be my Soul, if rightly I lay hold on it) that it is thou, O my bleſſed *Jeſu*, who haſt ſatisfied for me; one drop of whoſe Blood is enough to ſatisfie for the ſins of a Thouſand Worlds.

And this being ſo, will thy offended Father be ſo rigorous as to require the ſame payment again? Eſpecially; Will he require it of me, a poor, a broken, and a bankrupt Sinner.

Canſt thou exact the utmoſt Farthing of him, who hath not a Mite of his own to pay thee.

The Tranſition which the Penitent makes from the Acts of Contrition, to the Acts of Reſolution for Amendment of Life; without which, all Sorrow for Sin is in vain.

BUT becauſe by thy infinite Mercy, O my God, thou haſt ſatisfied for me already, ſhall I therefore fold my arms, and ſit down, and

and do nothing towards it? Or, which is worſe, ſhall I go on? Shall I continue in my Sins, that grace may abound?

No, God forbid.

No; I here reſolve rather to die the death, than ever wilfully to ſin againſt the more.

I do here reſolve utterly to avoid the temptations and approaches toward thoſe former ſins, which have hitherto ſo miſerably betrayed me.

I do here reſolve (thy Holy Spirit aſſiſting me) upon all the duties of a new life; To be hereafter more wary in my ways, and more conſtant to good reſolutions; to love thee above all the pleaſures and Intereſts of this life, and ſadly to conſider what an infinite loſer I ſhould be, if to gain all that my corrupt heart deſires, I ſhould loſe thee.

If after all this, I ſhould be ſo miſerably forgetful both of my ſelf and thee, as ſhamefully to relapſe into any of thoſe ſins which I have now repented of,

I do here once more reſolve to abhorr and loath my ſelf for it; and not to let my Conſcience ſleep, or admit of any reſt, till I have, with bitter tears, and a ſharp re-iterated repentance, obtained my pardon.

Having thus far made his Reſolution, the Penitent betakes himſelf to Prayer.

AND now, O thou great Searcher of all hearts, who ſeeſt that I am of my ſelf weak

weak and mutable; and no better than a reed ſhaken with the wind. O ſhew thy ſtrength in my weakneſs, faſten and confirm me in theſe good purpoſes; and ſo bind them with cords unto thine Altar, that I may never ſtart from thee more, or be any longer of that Herd, whoſe good reſolutions are as a dream in the night; or if they laſt longer, they are but as the next morning dew, and as ſoon vaniſh away.

O give me the reſolution of thy Servant Joſhua: *I and my houſe will ſerve the Lord.*

O give me the heart of thy Servant David, *who ſo paſſionately makes his proteſtation:*

I will take no wicked thing in hand, I hate the ſins of unfaithfulneſs, there ſhall no ſuch cleave unto me.

I will walk in my houſe with a perfect heart.

I have ſworn, and am ſtedfaſtly purpoſed, to keep thy righteous Judgments.

Lord, I am not able to think one of theſe good thoughts without thee; much leſs to reſolve upon them.

But I, who without thee am able to do nothing, may venture to ſay as thine Apoſtles did; that in thee I am able to do all things.

Lord, give me the ſtrength to do what thou requireſt, and then require of me what thou pleaſeſt. *Amen.*

After

After theſe Reſolutions, the Penitent prepares himſelf, with an humble Soul, and bended Knees, to beg Pardon.

O The God of my life, and the unexhauſted Fountain of Mercy, which can never be drawn dry! I have now, by the aſſiſtance of thy Holy Spirit, gone through (though with weak and trembling ſteps) the whole Exerciſe of Repentance: For I have confeſſed my ſins, and thou haſt promiſed (upon my Confeſſion of them) not to impute them to me. I have gone one ſtep farther; for I have repented of my ſins, and thou haſt promiſed again, that upon my repentance thou wilt remember them no more: And becauſe thy holy Word hath taught me, that a new life is the only life of a true Repentance, I have this day, in thy ſight, and in the preſence of all the holy Angels that attend thee in the Converſion of a Sinner, made my firm reſolution, never to fall again into the ſins which I have repented of.

And now what remains for a poor Penitent to do more, but humbly and earneſtly to beg thy pardon?

The Penitent's Prayer.

O God the Father, who canſt not be thought ſo cruel, as to make me only to deſtroy me,

Have mercy on me.

O God

O God the Son, who knowing thy Father's Will, didſt make it thy buſineſs to come into the World to ſave me,

Have mercy on me.

O God the Holy Ghoſt, who to the ſame end didſt ſanctifie me in my Baptiſm, and haſt ſo often ſince breathed holy thoughts and motions on me, *Have mercy on me.*

O Holy, and Bleſſed, and Glorious Trinity, whom in three Perſons I adore as my one and only true God, *Have mercy on me.*

Hear me, O Lord.
Help me, O Lord.
Save me, or elſe I periſh.

Lord, careſt thou not that I periſh? Thou that wouldeſt have all men ſaved? Thou who wouldſt have none to periſh?

And wilt thou now ſhew thine Anger againſt a worm, againſt a leaf, againſt a vapour that vaniſheth before thee?

O remember how ſhort my time is; and deliver not my Soul into the Power of Hell.

For alas! What profit is there in my Blood? Or, Who ſhall ever give thee thanks in that bottomleſs Pit?

No; Let me live in thy ſight: Let me live, O my God that my Soul may praiſe thee.

Forget me as I have been diſobedient, provoking thee to anger; and regard me as I am diſtreſſed, crying out to thee for help.

Look not upon me as I am a Sinner; but conſider me as I am thy creature.

A Sinner I am I confeſs; a Sinner of no ordinary ſtrain: But let not this hinder thee, O my

my God; for upon ſuch ſinners thou getteſt the greateſt glory.

O remember for whoſe ſake it was that thou cameſt from the boſſom of thy Father; and didſt let thy ſelf down ſo low, as to be content to be born of thine own humble Hand-maid.

Remember for whom it was that thy tender Body was torn, and ſcourged, and crucified; and thy precious Blood ſhed.

Was it not for the Sins of the whole World? And ſhall I be ſo narrow-hearted to my own Soul, or ſo injurious to thy glory, as to think that, in all this crowd, thou haſt particularly excepted me?

Or, which is as great a diſhonour to thee, can I poſſibly imagine that thou diedſt only for Sinners of a lower kind, and lefteſt ſuch as I am without remedy?

What had become then of him who filled *Jeruſalem* with blood? What of the noted Woman, who had lived in a trade of Sin? Nay, what had become of thine own Diſciple, who, with Oaths, and Curſes, thrice denied thee?

O, how eaſie is it for thee to forgive? For it is thy Nature.

How proper is it for thee to ſave? For it is thy Name.

How ſuitable is it to thy only End of coming into the World? For it is thy Buſineſs.

And when I conſider that I am the chief of Sinners, may I not urge the Father, and ſay, Shall the very chief of thy buſineſs be left undone? *Mercy, Mercy, good Lord,*

I ask

I ask not of thee, any longer, the things of this World; neither Power, nor Honours, nor Riches, nor Pleaſures. No, my God; diſpoſe of them to whom thou pleaſeſt, ſo that thou giveſt me Mercy.

O that I could hear thee once ſay, as thou didſt to him in the Goſpel; *My Son, be of good chear; thy ſins are forgiven thee.*

How would my drooping Spirits revive at ſuch a ſound! And my now wounded Soul break forth into Hymns, and Praiſes, and Hallelujahs, for a Mercy ſo utterly undeſerved of me; and which the Angels which fell could never hear of!

But, O my weak Soul, what doſt thou fear? Or what doſt thou ſcruple at? For thou art not yet in ſuch a deſperate condition, but thou may'ſt expect that what was ſaid to him, may poſſibly be ſaid to thee.

Nay, be confident, (though it be with a mixture of fear and trembling) that if thou doſt not act the part of an Hypocrite all this while, thy Saviour ſtands ready at the very doors of thy heart, to breath the very ſame words, in an heavenly whiſper, to thee: *Be of good chear; thy ſins are forgiven thee.*

Return then unto thy reſt, O my Soul; for thy ſins are forgiven thee.

Only take this counſel along with thee: *Sin no more, leſt a worſe thing fall unto thee.*

O that I could never ſin againſt thee more; never purpoſely, deliberately, wilfully ſin againſt thee more.

And for thoſe ſins of daily incurſion, thoſe over-familiar corruptions of my nature, which thou

thou haſt not yet given me ſtrength enough to conquer; Lord, either ſubdue them to me by degrees, or lay them not to my charge.

But wherein ſoever my Conſcience moſt accuſeth me, therein, O my God, be thou moſt merciful unto me.

Save me, O God, as a brand ſnatched out of the fire.

Receive me, O my Jeſu, as a Sheep that hath wandred, but is now returned to the great Shepherd and Biſhop of my Soul.

The Jubilee of the Penitent Soul, after the Senſe of Pardon obtained.

REjoyce over me, O God the Father, that this thy Child was loſt, but is found; was dead, but is alive again.

Rejoyce over me, O God the Son, that thy loud Cries and Tears, and bitter Agonies which for my ſake thou enduredſt upon the Croſs, were not ſo unhappily loſt, as to be caſt away in vain upon me.

Rejoyce over me, O God the Holy Ghoſt, that thy ſo many ſecret and powerful touches have at laſt got the upper hand of me.

Rejoyce over me, O ye holy Angels, a great part of whoſe Miniſtry it is, to rejoyce at the Converſion of a Sinner.

Rejoyce

Rejoyce over thy ſelf, O my Soul, that thou haſt received ſo much Grace from Heaven this day, as ſadly to confeſs thy ſins, ſeriouſly to repent of them, and ſtedfaſtly to reſolve never to be guilty more of ſo much brutiſhneſs, as to be liken'd to the Dog that returns to his Vomit, or to the Swine wallowing in the Mire.

The Penitent cloſeth all with this ſhort Prayer.

LET this day, O my God, be noted in thy Book.

Do not thou forget my Prayers, nor ſuffer me to forget my Reſolutions.

For, though I am weak, though I am unworthy, though I am unprofitable, yet I am thy Servant.

And here, upon my bended knees, I humbly beg of thee, that I may live and die ſo.

Lord, hear my Prayers; and let my Cry come unto thee.

Lord, pardon my Prayers; and let not my coldneſs, and wandrings, and infinite unworthineſs turn them into ſin.

Lord, hear my Prayers; and let my Cry come unto thee. *Amen, Amen.*

FESTI-

FESTIVAL HYMNS,

CELEBRATING

The Myſteries and chief Feſtivals of the Year, according to the manner of the Ancient Church: Fitted to the Fancy and Devotion of the younger and pious Perſons.

Apt for Memory, and to be joyned to their other *Prayers*.

Hymns for Advent, *or the Weeks immediately before the Birth of our Bleſſed Saviour.*

I.

WHen, Lord; O when ſhall we
Our dear Salvation ſee?
Ariſe, ariſe:
Our fainting eyes
Have long'd all night, and 'twas a long one too.
Man never yet could ſay
He ſaw more than one day,
One day of *Eden*'s ſeven:
The guilty hour there blaſted with the breath
Of ſin and death,
Hath ever ſince worn a nocturnal hue.
But thou haſt given us hopes that we
At length another day ſhall ſee,
Wherein each vile neglected place,
Gilt with the Aſpect of thy Face,
Shall be like to the Porch and Gate of Heaven.

How long, dear God; how long!
See how the Nations throng:
All Humane-kind,
Knit and combin'd
Into one Body, look for thee, their Head.
Pity our multitude.
Lord, we are vile and rude,
Headleſs and ſenſeleſs without thee,
Of all things but the want of thy bleſs'd Face:
O haſte a-pace,
And thy bright ſelf to this our Body wed;
That through the influx of thy power,
Each part that er'ſt confuſion were
May put on order, and appear
Spruce as the Childhood of the Year,
When thou to it ſhalt ſo united be. *Amen.*

The Second Hymn for Advent; *or Chriſt's coming to* Jeruſalem *in Triumph.*

II.

LOrd, come away:
Why doſt thou ſtay?
Thy road is ready, and thy paths made ſtraight;
With longing expectation wait
The Conſecration of thy beauteous Feet.
Ride on triumphantly; behold, we lay
Our Luſts and proud Wills in thy way.
Hoſannah! Welcome to our hearts. Lord, here
Thou haſt a Temple too, and full as dear
As that of *Sion*, and as full of ſin:
Nothing but Thieves and Robbers dwell therein.
Enter, and chaſe them forth, and cleanſe the floor;
Crucifie them, that they may never more
Prophane thy holy Place,
Where thou haſt choſe to ſet thy Face.

And

And then if our stiff tongues shall be
Mute in the praises of thy Deity,
The Stones out of the Temple-wall
Shall cry aloud, and call,
Hosannah! and thy glorious Foot-steps greet.
Amen.

Hymns for Christmas-day.

I.

MYsterious truth! that the self-same should be
A Lamb, a Shepherd, and a Lion too!
Yet such was he
Whom first the Shepherds knew,
When they themselves became
Sheep to the Shepherd-Lamb.
Shepherd of Men and Angels, Lamb of God,
Lion of *Judah*, by these Titles keep
The Wolf from thy endangered Sheep.
Bring all the World unto thy Fold;
Let *Jews* and *Gentiles* hither come
In numbers great, that can't be told;
And call thy Lambs, that wander, home.
Glory be to God on high,
All Glories be to th' glorious Deity.

The Second Hymn; being a Dialogue between three Shepherds.

II.

1. WHere is the blessed Babe
That hath made
All the World so full of joy
And expectation?
That glorious Boy
That crowns each Nation
With a Triumphant Wreath of Blessedness?

2. Where ſhould he be but in the throng,
And among
His Angel-Miniſters that ſing
And take wing,
Juſt as may echo to his Voice;
And rejoyce,
When wing, and tongue, and all
May ſo procure their happineſs?

3. But he hath other Waiters now:
A poor Cow,
An Ox and Mule ſtand and behold,
And wonder
That a Stable ſhould enfold
Him that can thunder.

Chorus, O what a gracious God have we!
How good! How great! Even as our miſery.

The Third Hymn: Of Chriſt's Birth in an Inn.

III.

THE bleſſed Virgin travail'd without pain,
And lodged in an Inn,
A glorious Star the Sign.
But of a greater Gueſt than ever came that way:
For there he lay
That is the God of Night and Day,
And over all the Pow'rs of Heav'n doth reign.
It was the time of Great *Auguſtus* Tax;
And then he comes
That pays all Summs,
Even the whole price of loſt Humanity:
And ſets us free
From the ungodly Empirie
Of Sin, and of Satan, and of Death.

O make

O make our hearts, bleſt God, thy lodging-place,
And in our breaſt
Be pleas'd to reſt;
For thou lov'ſt Temples better than an Inn:
And cauſe that Sin
May not prophane the Deity within,
And ſully o'er the Ornaments of Grace. *Amen.*

An Hymn for Chriſtmas-day.

AWake, my Soul, and come away;
Put on thy beſt Array;
Leſt if thou longer ſtay,
Thou loſe ſome minutes of ſo bleſt a day.

Go, run, and bid Good-morrow to the Sun:
Welcome his ſafe return to *Capricorn*:
And that great Morn,
Wherein a God was born;
Whoſe ſtory none can tell,
But he whoſe every word's a Miracle.

To day Almightineſs grew weak:
The World it ſelf was mute,
And could not ſpeak.

That *Jacob*'s Star, which made the Sun
To dazle, if he durſt look on;
Now mantled o'er in *Bethlem*'s night,
Borrow'd a Star to ſhew him light.
He that be-girt each Zone,
To whom both Poles are one;
Who graſp'd the Zodiack in's hand,
And made it move or ſtand,
Is now, by Nature, Man;
By Stature, but a Span:
Eternity is now grown ſhort,
A King is born without a Court:

The Water thirſts, the Fountain's dry;
And Life, being born, made apt to die.

Chorus. Then let our Praiſes emulate and vie
With his Humility:
Since he's exil'd from Skies
That we might riſe
From low Eſtate of Men,
Let's ſing him up agen.
Each Man wind up's heart
To bear a part
In that Angelick Choir; and ſhow
His Glory high, as he was low.
Let's ſing, tow'rds Men Good Will and Charity,
Peace upon Earth, Glory to God on high.
Hallelujah, hallelujah.

An Hymn upon St. John's *Day.*

THis day
We ſing
The Friend of our Eternal King,
Who in his Boſom lay,
And kept the Keys
Of his profound and glorious Myſteries:
Which to the World diſpenſed by his hand,
Made it ſtand
Fix'd in amazement to behold that Light,
Which came
From the Throne of the Lamb,
To invite
Our wretched eyes (which nothing elſe could ſee,
But Fire and Sword, Hunger and Miſery)
T'anticipate by their raviſh'd ſight,
The Beauty of Celeſtial Delight.

Myſterious

Myſterious God, regard me when I pray:
And when this Load of Clay
Shall fall away,
O let thy gracious hand conduct me up,
Where on the Lamb's rich Viands I may ſup;
And in this laſt Supper, I
May, with thy Friend, in thy ſweet Boſom lie,
For ever in Eternity.
Hallelujah.

Upon the Day of the Holy Innocents.

MOurnful *Judah* ſhrieks and cries
At the Obſequies
Of their Babes, that cry
More that they loſe the Paps, than that they die:
He that came with Life to all,
Brings the Babes a Funeral.
To redeem from ſlaughter him
Who did redeem us all from ſin.
They, like himſelf, went ſpotleſs hence,
A Sacrifice to Innocence.
Which now does ride,
Trampling upon *Herod*'s Pride;
Paſſing from their Fontinels of Clay,
To Heaven, a Milky, and a Bloody Way.
All their tears and groans are dead,
And they to reſt and glory fled.
Lord, who wert pleas'd ſo many Babes ſhould fall,
Whilſt each Sword hop'd, that every of them all
Was the deſired King, make us to be
In Innocence like them; in Glory, thee.
Amen.

Upon the Epiphany, *and the Three Wise Men of the* East *coming to worship* JESUS.

A Comet dangling in the Air,
Presag'd the ruin both of Death and Sin,
And told the Wise-Men of a King;
The King of Glory, and the Son
Of Righteousness; who then begun
To draw towards that blessed Hemisphere.
They from the fartheſt East this new
And unknown Light pursue,
Till they appear
In this blest Infant-King's propitious Eye,
And pay their Homage to his Royalty.
Persia might then the Rising-Sun adore,
It was Idolatry no more.
Great God, they gave to thee
Myrrh, Frankincense, and Gold:
But, Lord, with what shall we
Present our selves before thy Majesty,
Whom thou redeem'st when we were sold?
W'have nothing but our selves, and scarce that
Vile Dirt and Clay: (neither;
Yet it is soft, and may
Impression take.
Accept it, Lord; and say, This thou hadst rather:
Stamp it, and on this sordid Metal make
Thy holy Image, and it shall out-shine
The Beauty of the Golden Mine.

Amen.

A Me-

A Meditation of the Four laſt Things, { Death, Judgment, Heaven, Hell. } *For the Time of* Lent *eſpecially.*

A Meditation of Death.

DEath, the old Serpent's Son,
Thou hadſt a Sting once like thy Sire,
That carried Hell and Ever-burning Fire:
But thoſe black days are done;
Thy fooliſh Spite buried thy Sting
In the profound and wide
Wound of our Saviour's Side.
And now thou art become a tame and harmleſs thing;
A thing we dare not fear,
Since we hear
That our triumphant God, to puniſh thee
For the Affront thou didſt him on the Tree,
Hath ſnatch'd the Keys of Hell out of thy hand,
And made thee ſtand
A Porter at the Gate of Life, thy mortal Enemy.
O thou who art that Gate, command that he
May, when we die,
And thither flee,
Let us into the Courts of Heaven through thee.
Hallelujah.

The Prayer.

MY Soul doth pant tow'rds thee,
My God, Source of Eternal Life:
Fleſh fights with me;
O end the ſtrife,

And part us, that in peace I may
Unclay
My wearied Spirit, and take
My flight to thy Eternal Spring,
Where, for his ſake
Who is my King,
I may waſh all my Tears away
That day.
Thou Conqueror of Death,
Glorious Triumpher o'er the Grave,
Whoſe holy Breath
Was ſpent to ſave
Loſt Mankind, make me to be ſtil'd
Thy Child;
And take me when I die,
And go unto my Duſt; my Soul,
Above the Sky,
With Saints enrol;
That in thy Arms for ever I
May lie. *Amen.*

Of the Day of Judgment.

GReat Judge of all, how we vile wretches quake
Our guilty Bones do ake,
Our Marrow freezes when we think
Of the conſuming Fire
Of thine Ire:
And horrid Phials thou ſhalt make
The Wicked drink,
That thou the Wine-preſs of thy wrath ſhalt (tread
With Feet of Lead.
Sinful, rebellious Clay! What unknown place
Shall hide it from thy Face,
When Earth ſhall vaniſh from thy ſight?

The

The Heavens, that never err'd,
But obſerv'd (flight;
Thy Laws, ſhall from thy preſence take their
And, kill'd with Glory, their bright Eyes, ſtark
Start from their Head: (dead,
Lord, how ſhall we,
Thy Enemies, endure to ſee
So bright, ſo killing Majeſty?
Mercy, dear Saviour: Thy Judgment-ſeat
We dare not, Lord, intreat;
We are condemn'd already there.
Mercy: Vouchſafe one look
Of life. Lord, we can read thy *ſaving Jeſus* here;
And in his Name our own Salvation ſee.
Lord, ſet us free:
The Book of Sin
Is croſs'd within;
Our Debts are paid by thee.
Mercy.

Of HEAVEN.

O Beauteous God! uncircumſcribed Treaſure
Of an Eternal Pleaſure!
Thy Throne is ſeated far
Above the higheſt Star;
Where thou prepar'ſt a glorious Place
Within the Brightneſs of thy Face,
For every Spirit
To inherit,
That builds his Hopes on thy Merit,
And loves thee with an holy Charity.
What raviſh'd heart, Seraphick tongue or eyes,
Clear as the Mornings riſe,
Can ſpeak, or think or ſee
That bright Eternity,
Where

Where the Great King's transparent Throne
Is of an entire Jasper-stone;
There the Eye
O'th' Chrysolite,
And a Sky
Of Diamonds, Rubies, Chrysoprase;
And, above all, thy holy Face,
Makes an Eternal Clarity.
When thou thy Jewels up dost bind, that day
Remember us, we pray;
That where the Beryl lies,
And the Crystal 'bove the Skies,
There thou may'st appoint us place,
Within the brightness of thy Face;
And our Soul
In the Scroul
Of Life and Blissfulness enroul,
That we may praise thee to Eternity.
Hallelujah.

Of HELL.

HOrrid Darkness, sad and sore,
And an Eternal Night;
Groans and Shrieks, and Thousand more,
In the want of glorious Light:
Every Corner hath a Snake
In the accursed Lake.
Seas of Fire, Beds of Snow
Are the best Delights below:
A Viper from the Fire
Is his Hire,
That knows not Moments from Eternity.
Glorious God of Day and Night,
Spring of Eternal Light;
Hallelujah's,

Hallelujah's, Hymns and Pſalms,
And Coronets of Palms
Fill thy People evermore.
O mighty God,
Let not thy bruiſing Rod
Cruſh our Loins with an eternal preſſure;
O let thy Mercy be the Meaſure:
For if thou keepeſt Wrath in ſtore,
We all ſhall die,
And none be left to glorifie
Thy Name, and tell
How thou haſt ſav'd our Souls from Hell.
Mercy.

On the Converſion of St. Paul.

FUll of wrath, his threatning Breath
Belching nought but Chains and Death;
Saul was arreſted in his way,
By a Voice and a Light,
That if a Thouſand Days
Should joyn Rays
To beautifie one Day,
It would not ſhew ſo glorious, and ſo bright.
On his amazed Eyes it Night did fling,
That Day might break within;
And by thoſe Beams of Faith
Make him, of a Child of Wrath,
Become a Veſſel full of *Glory*.
Lord, curb us in our dark and ſinful way,
We humbly pray,
When we down horrid Precipices run,
With Feet that thirſt to be undone,
That this may be our *Story*.
Hallelujah.

On

On the Purification of the Blessed VIRGIN.

PUre and spotless was the Maid
That to the Temple came;
A Pair of Turtle Doves she paid,
Although she brought the Lamb.
Pure and spotless though she were,
Her Body chaste, and her Soul fair,
She to the Temple went,
To be purify'd,
And try'd
That she was spotless and obedient.
O make us to follow so blest Precedent,
And purifie our Souls, for we
Are cloath'd with Sin and Misery:
For our Conception
One Imperfection,
And a continued state of Sin
Hath sullied all our Faculties within.
We present our Souls to thee,
Full of Need and Misery;
And for Redemption, a Lamb,
The purest, whitest that e'er came
A Sacrifice to thee;
Even he that bled upon the Tree.

On GOOD-FRIDAY.

THE Lamb is eaten, and is yet again
Preparing to be slain.
The Cup is full, and mix'd,
And must be drunk:

Worm-

Wormwood and Gall
To this, are Draughts to beguile Care withal.
Yet the Decree is fix'd:
Doubled Knees, and Groans and Cries,
Prayers and Sighs, and flowing Eyes
Could not intreat.
His sad Soul sunk
Under the heavy pressure of our Sin;
The pains of Death and Hell
About him dwell.
His Father's burning Wrath did make
His very Heart, like melting Wax, to sweat
Rivers of Blood
Through the pure Strainer of his Skin:
His boiling Body stood
Bubling all o'er,
As if the wretched whole were but one Door
To let in Pain and Grief,
And turn out all Relief.
O thou, who for our sake
Didst drink up
This bitter Cup,
Remember us, we pray,
In thy Day,
When down
The strugling Throats of wicked Men
The Dregs of thy just Fury shall be thrown
O then
Let thy unbounded Mercy think
On us, for whom
Thou underwent'st this heavy Doom;
And give us of the Well of Life to drink.

Amen.

On the Annunciation to the Blessed VIRGIN.

A Winged Harbinger from bright Heaven flown,
Bespeaks a Lodging Room
For the mighty King of Love;
The spotless Structure of a Virgin-womb,
O'er-shadow'd with the wings of the blest Dove:
For he was travelling to Earth,
But did desire to lay
By the way,
That he might shift his Cloaths, and be
A perfect Man, as well as we.
How good a God have we! Who, for our sake,
To save us from the burning Lake,
Did change the Order of Creation:
At first he made
Man like himself, in his own Image; now,
In the more blessed Reparation,
The Heavens bow,
Eternity took the measure of a Span;
And said,
Let Us make Our Self like Man;
And not from Man the Woman take,
But from the Woman, Man.
Hallelujah: We adore
His Name, whose Goodness hath no store.
Hallelujah.

EASTER-DAY.

WHat glorious Light!
How bright a Sun, after so sad a Night,
Does

Does now begin to dawn! Bleſt were thoſe eyes
That did behold
This Sun when he did firſt unfold
His glorious Beams, and now begin to riſe.
It was the holy tender Sex
That ſaw the firſt Ray:
Saint *Peter* and the other had the reflex
The ſecond glimpſe o'th' Day.
Innocence had the firſt; and he
That fled, and then did Penance, next did ſee
The glorious Son of Righteouſneſs
In his new Dreſs
Of Triumph, Immortality and Bliſs.
O deareſt God, preſerve our Souls
In holy Innocence:
Or if we do amiſs,
Make us to riſe again to th' Life of Grace;
That we may live with thee, and ſee thy glorious face,
The Crown of holy Penitence.
Hallelujah.

On the Day of ASCENSION.

HE is riſen higher, not ſet:
Indeed a Cloud
Did, with his leave, make bold to ſhroud
The Son of Glory from Mount *Olivet*.
At *Pentecoſt* he'll ſhew himſelf *again*,
When every Ray ſhall be a Tongue
To ſpeak all Comforts, and inſpire
Our Souls with their Cœleſtial Fire;
That we the Saints among
May ſing, and love, and *reign*. *Amen.*

On

On the Feast of Pentecost, *or* Whit-Sunday.

TOngues of Fire from Heaven descend,
With a mighty rushing Wind,
To blow it up, and make
A living Fire
Of heavenly Charity, and pure Desire,
Where they their Residence should take.
On the Apostles sacred Heads they sit;
Who now, like Beacons, do proclaim and tell
Th' Invasion of the Host of Hell;
And give Men warning to defend
Themselves from the enraged brunt of it.
Lord, let the Flames of holy Charity,
And all her Gifts and Graces, slide
Into our Hearts, and there abide;
That, thus refined, we may soar above
With it, unto the Element of Love;
Even unto thee, dear Spirit;
And there Eternal Peace and Rest inherit.

Amen.

Penitential Hymns.

I.

LOrd, I have sinn'd, and the black number
To such a dismal Summ, (swells
That should my stony Heart and Eyes,
And this whole sinful Trunk a Flood become,
And run to Tears, their Drops could not suffice
To count my Score;
Much less to pay:
But thou, my God, hast Blood in store;
And art the Patron of the Poor.

Yet

Yet ſince the Balſam of thy Blood,
Although it can, will do no good,
Unleſs the wounds be cleans'd with tears before;
Thou in whoſe ſweet, but penſive Face,
Laughter could never ſteal a place,
Teach but my Heart and Eyes
To melt away;
And then one drop of Balſam will ſuffice.
Amen.

II.

GReat God, and juſt! How canſt thou ſee,
Dear God, our Miſery,
And not in Mercy ſet us free?
Poor miſerable Man! How wert thou born?
Weak as the dewy Jewels of the Morn,
Wrap'd up in tender Duſt,
Guarded with Sins and Luſt,
Who, like Court-flatterers, wait
To ſerve themſelves in thy unhappy Fate.
Wealth is a Snare, and Poverty brings in
Inlets for Theft, paving the way for Sin:
Each perfum'd Vanity doth gently breath
Sin in thy Soul, and whiſpers it to Death.
Our Faults, like ulcerated Sores, do go
O'er the ſound Fleſh, and do corrupt that too.
Lord, we are ſick, ſpotted with Sin,
Thick as a cruſty Leper's Skin.
Like *Naaman*, bid us waſh; yet let it be
In Streams of Blood that flow from thee.
Then will we ſing,
Touch'd by the heavenly Dove's bright Wing,
Hallelujah's, Pſalms and Praiſe
To God, the Lord of Night and Days;
Ever

Ever good, and ever juſt;
Ever high, who ever muſt
Thus be ſung, is ſtill the ſame:
Eternal Praiſes crown his Name. *Amen.*

A Prayer for Charity.

FUll of Mercy, full of Love,
Look upon us from above:
Thou who taught'ſt the blind Man's Night
To entertain a double Light;
Thine, and the Day's, (and that thine too:)
The Lame away his Crutches threw:
The parched Cruſt of Leproſie
Return'd unto its Infancy:
The Dumb amazed was to hear
His own unchain'd Tongue ſtrike his Ear:
Thy powerful Mercy did even chaſe
The Devil from his uſurp'd place,
Where thou thy ſelf ſhouldſt dwell, not he.
O let thy Love our Pattern be:
Let thy Mercy teach one Brother
To forgive and love another;
That copying thy Mercy here,
Thy Goodneſs may hereafter rear
Our Souls unto thy Glory, when
Our Duſt ſhall ceaſe to be with Men.
Amen.

THE

THE CONTENTS OF THE Guide to DEVOTION.

CREDENDA:

OR, What is to be believed. A ſhort Catechiſm for the Inſtitution of young Perſons in the Chriſtian Religion. pag. 1

An Expoſition of the Apoſtles Creed. p. 13

AGENDA:

Or, Things to be done. The Diary, or a Rule to ſpend each Day religiouſly. p. 35

VIA PACIS.

A ſhort Method of Peace and Holineſs: With a Manual of Daily Prayers, fitted to the Days of the Week. p. 47

POSTULANDA:

Or, Things to be prayed for. A Form of Prayer, by way of Paraphraſe, expounding the Lord's Prayer. p. 61

LITA

LITANIES.

For all Things and Perſons. p. 69
I. *For Pardon of Sins.* ibid.
II. *For Deliverance from Evils.* p. 71
III. *For Gifts and Graces.* p. 74
IV. *For all Eſtates of Men and Women, eſpecially in the Chriſtian Church.* p. 77
A ſhort Prayer to be ſaid every Morning. p. 81
A Prayer for the Evening. p. 82
A Prayer againſt Pride. p. 83
A Prayer againſt Covetouſneſs. p. 86
A Prayer againſt Luſt. p. 87
A Prayer againſt Gluttony and Drunkenneſs. p. 89
A Prayer againſt Envy. p. 90
A Prayer againſt Wrath and inordinate Anger. p. 92
A Prayer againſt Wearineſs in Well-doing. p. 93
A Prayer to be ſaid by a Maiden, before ſhe enter into the State of Marriage. p. 95
A Prayer for an holy and happy Death. p. 97

THE

THE CONTENTS OF THE Guide for the Penitent.

REmembrances concerning the Examination of your Conſcience. pag. 103

Advice concerning Confeſſion. p. 105

Advice concerning devout receiving the Holy and Bleſſed Sacrament. p. 107

Advice concerning Faſting. p. 110

Expreſſions of Humiliation, preparatory to the following Devotions. p. 111

Acts of Reſolution, to ſecond this Humiliation. p. 112

A Litany of Confeſſion, to be made uſe of by the penitent Soul that finds it ſelf burthen'd with a true Senſe of Sin. p. 113

The Penitent Soul having made this, or the like Confeſſion, prepares and ſtirs up it ſelf to true Contrition. p. 123

After this Preparation, theſe expreſs Acts of Contrition may follow. p. 124

The Tranſition which the Penitent makes from the Acts of Contrition, to the Acts of Reſolution for Amendment of Life; without which, all Sorrow for Sin is in vain. p. 126

Having thus far made his Reſolution, the Penitent betakes himſelf to Prayer. p. 127

After theſe Reſolutions, the Penitent prepares himſelf, with an humble Soul, and bended Knees, to beg Pardon. p. 129

The

The Penitent's Prayer. p. 129
The Jubilee of the Penitent Soul, after the Senſe of Pardon obtained. p. 133
The Penitent cloſeth all with this ſhort Prayer. p. 134

FESTIVAL HYMNS.

Hymns for Advent, *or the Weeks immediately before the Birth of our Bleſſed Saviour.* p. 135
The Second Hymn for Advent; *or Chriſt's coming to* Jeruſalem *in Triumph.* p. 136
Hymns for Chriſtmas-day. p. 137
The Second Hymn; being a Dialogue between three Shepherds. ibid.
The Third Hymn: of Chriſt's Birth in an Inn. p. 138
An Hymn for Chriſtmas day. p. 139
An Hymn upon St. John's *Day.* p. 140
Upon the Day of the Holy Innocents. p. 141
Upon the Epiphany, *and the Three Wiſe Men of the Eaſt coming to worſhip* Jeſus. p. 142
A Meditation of Death. p. 143
The Prayer. ibid.
Of the Day of Judgment. p. 144
Of Heaven. p. 145
Of Hell. p. 146
On the Converſion *of St.* Paul. p. 147
On the Purification *of the* Bleſſed Virgin. p. 148
On Good-Friday. ibid.
On the Annunciation *to the* Bleſſed Virgin. p. 150
Eaſter-Day. ibid.
On the Day of Aſcenſion. p. 151
On the Feaſt of Pentecoſt, *or* Whit-Sunday. p. 152
Penitential Hymns. ibid.
A Prayer for Charity. p. 154

THE END.

Spectator N° 356

It is owing to pride, and a secret Affectation of a certain Self-Existence that the noblest Motive for action that ever was proposed to Man, is not acknowledged the Glory and happiness of their being. the heart is treacherous to itself, and we do not let our reflections go deep enough to receive Religion as the most honourable Incentive to good and worthy actions. It is our natural weakness to flatter our selves into a belief, that if we search into our inmost thoughts, we find our selves wholly disinterested, and divested of any Views arising from Self-Love and Vain-Glory. But however Spirits of superficial Greatness may disdain at first sight to do any thing, but from a noble impulse in themselves

without any future Regards in this or another Being; upon stricter Enquiry they will find, to act worthily, and expect to be rewarded only in another World is as heroick a Pitch of Virtue as humane Nature can arive at. If the Tenour of our Actions have any other Motive then the desire to be pleasing in the Eye of the Deity it will necessarily follow that we must be more then Men. if we are not so much exalted in Prosperity and depressed in Adversity: But the Christian World has a Leader, the Contemplation of whose Life and Sufferings must administer Comfort in Affliction, while the sense of his Power and Omnipotence must give them Humiliation in Prosperity It is owing to the forbidding and unlovely Constraint with which Men of low Conceptions act when they think they conform themselves to Religion

as well as by more odious Conduct of Hypocrites, that the word Christian does not carry with it at first View all that is Great, Worthy — Friendly, Generous, and Heroick. The Man who suspends his hopes of the Reward of worthy Actions till after Death, who can bestow unseen, who can overlook Hatred, do Good to his Slanderer, who can never be angry at his Friend, never revengeful to his Enemy, is certainly formed for the Benefit of Society: Yet these are so far from heroick Virtues, that they are but the ordinary Duties of a Christian.

When a Man with a steddy Faith looks back on the great Catastrophe of this Day, with what bleeding Emotions of Heart must he contemplate the Life and Sufferings of his Deliverer?

When his Agonies occur to him, how will he weep to reflect that he has often forgot them for the Glance of a Woman, for the Applause of a vain World, for a heap of fleeting past pleasures, which are at present aking sorrows?

How pleasing is the Contemplation of the lowly steps our Almighty Leader took in conducting us to his heavenly Mansions! In plain and apt Parable, similitude, and Allegory, our great Master enforced the Doctrine of our Salvation: but they of his Acquaintance, instead of receiving what they could not oppose, were offended at the Presumption of being wiser then they: They could not raise their little Ideas above the Consideration of him, in those Circumstances familiar

to them, or conceive that he who appeared not more terrible or Pompous, should have anny thing more exalted then themselves; he in that Place therefore would not longer ineffectually exert a Power which was incapable of Conquering the Prepossession of their narrow and mean Conceptions.

Multitudes follow'd him, and brought him the Dumb, the Blind the Sick, the Maim'd; whom when their Creator had touch'd, with a second Life they saw, spoke, Leap'd, and ran. In Reflection to him, and Admiration of his Actions, the Crowd could not leave him, but waited near him till they were almost as faint and helpless as others they brought for Succour. He had Compassion on them and by a Miracle supplied their Necessities. Oh the Ecstatick Entertainment, when they could behold

their food immediately encrease to the Distributer's Hand, and see their God in Person feeding and refreshing his Creatures! Oh envied Happiness! But why do I say envied, as if our God did not still preside over our temperate Meals, chearfull Hours, and innocent Conversations.

But tho' the sacred Story is every where full of Miracles not inferior to this, and tho' in the Midst of those Acts of Divinity he never gave the least Hint of a design to become a Secular Prince, yet had not hitherto the Apostles themselves any other then Hopes of a worldly power, Preferment, Riches, and Pomp; for Peter, upon an Accident of Ambition arose among the Apostles, hearing his Master explain that his Kingdom was not of this World,

was so scandaliz'd that he whom he had so long follow'd should suffer the Ignominy, Shame, and Death which he foretold, that he took him aside and said, Be it far from thee, Lord, this shall not be to thee: for which he suffer'd a severe Reprehension from his Master, as having in his View the Glory of Man rather then that of God.

The Great Change of things began to draw near, when the Lord of Nature thought fit as a saviour and deliverer to make his publick Entry into Jerusalem with more of the Pomp and Joy, but none of the Ostentation and Poomp of a Triumph: He came humble meek, and lowly; with an unfelt new Eatasy Multitudes strow'd his way with Garments and Olive-branches, crying with loud Gladness and Acclamations, Hosannah to the

Son of David, blessed is he that com
=eth in the Name of the Lord! at this
great King's Accession to his Throne
Men were not ennobled but sav'd;
Crimes here not remitted, but sins for
=given; he did not bestow Medals,
Honours, Favours, but Health, Joy,
sight, speech. The first Object the
Blind ever saw, was the Author of
Sight; while the Lame run before,
and the Dumb repeated the Hosanna!
Thus attended, he entered into his
own House, the sacred Temple, and
by his divine Authority expelled
Traders and Worldlings that profa
=ned it; and thus did he, for a Time
use a great and a dispotick power
to let unbelievers understand, that
'twas not want of, but Superiority
to all worldly Dominion, that
made him exert it. But is this then
the Saviour? is this the Deliverer?
shall this obscure Nazarene command
Israel, and sit in the Throne of

David? Their proud and disdainfull Hearts, which were petrified with the Love and pride of this World, were impregnable to the Reception of so mean a Benefactor, and were now enough exasperated with Benefits to conspire his Death. Our Lord was sensible of their Design, and prepar'd his Disciples for it, by recounting to them more distinctly what should befall him; but Peter with an ungrounded Resolution, and in a Flush of Temper, made a sanguine Protestation, that tho' all Men were offended in him, yet would not he be offended. It was a great Article of of our Saviour's Business in the World, to bring us to a sence of our Inability, without God's Assistance, to do any thing great or good; he therefore told Peter, who thought so well of his Courage and Fidelity, that they would both fail him, and even he should deny him thrice that very Night

But what Heart can conceive, what Tongue utter the Sequel? Who is that

yonder buffeted, mock'd, and spurn'd? whom do they drag like a Felon? whither do they carry my Lord, my King, my Saviour, and my God? And will he die to expiate those very Injuries? see where they have rail'd the Lord and Giver of Life! How his Wounds blacken, his Body writhes, and Heart heaves with Pity and with Agony! Oh Almighty Sufferer, look down look down from thy triumphant Jubi=lany: Lo he inclines his Head to his sacred Bosom! Hark, he groans see he expires! The Earth trembles The Temple rends, the Rocks burst the Dead arise: which are the Quick? which are the Dead? pure Sure Nature, all Nature is depart=ing with her Creator.

For Devotion in Prayer

O Gracious Lord God, who not only permittest, but invitest us miserable and needy Creatures, to present our petitions to thee, grant I beseech thee, that the frequency of my prayer may be somewhat proportionable to those continual needs I have of thy mercy. Lord I confess, it is the greatest honour and greatest advantage, thus to be allowed access to thee; yet so sottish and stupid is my prophane heart, ~~that~~, that it shuns or frustrates the opportunities of it. my Soul O Lord. is possest with a spirit of infirmity, it is bowed together, and can in no wise lift up its self to thee, O be thou pleased to cure this sad, this miserable disease, to inspirit and en-

Over

enliven this earthly drossy heart
that it may freely mount to
=wards thee; that I may set a
true value on this most valuable
privilege, and take delight in
approaching thee: and that my
approches may be with a reve
=rence some way answerable to
that awful Majesty I come before
with an importunity and ear-
nestness answerable to those pres
=sing wants I have to be sup
=plied; and with such a fixed
=ness and attention of mind,
as no wandering thoughts may
interrupt: that I may no more
incurr the guilt of drawing near
to thee with my lips, when my heart
is far from thee, or have my prayers
turned to sin; and may so ask

that I may receive, seek that I may find, knock that it may be open'd unto me; that from praying to thee here, I may be translated to the praising eternally in thy Glory, through the Merits and Intercession of Jesus Christ.

A Prayer for Grace

O most gracious God, from whome every good and perfect gift cometh, I wretched creature, that am not able of my self so much as to think a good thought, beseech thee to work in me both to will and to Do according to thy good pleasure. Enlighten my mind that I may know thee, and let me not be barren or unfruitfull in that knowledge;

Lord work in my heart a true Faith and purifying Hope, & an unfeigned Love towards thee; give me a full trust on thee, Zeal for thee Reverence of all things that relate to thee; make me fearfull to offend thee, Thankfull for thy mercies, Humble under thy corrections, Devote in thy Service Sorrowfull for my Sins; and grant that in all things I may behave my self so, as befits a creature to his Creator, a servant to his Lord; enable me likewise to perform that Duty I owe to my self; give me that Meekness, Humility, and Contentedness whereby I may allways Poses my Soul in Patience and Thankfullness; make me diligent in all my duties watchfull

against all Temptations, perfectly
Pure and Temperate, and so mode
=rate in my most Lawfull enjoy
=ments, that they may never become
a Snare to me; make me also O
Lord, to be so affected towards my
Neighbour, that I never transgress
that Royal Law of thine of Loving
him as my self; grant me exactly
to perform all parts of Justice,
yielding to all whatsoever by any
kind of Right becomes their due,
and give me such bowels of mercy
and compassion that I may never
fail to do all acts of Charity to
all men, whether Friends or Ene
mies. Finally, I beseech thee,
O Lord, to sanctifie me through
=out, that my [redacted] whole
spirit and Soul and body may be
pre

preserved blameless unto the coming of our Lord Jesus Christ; to whome with thee and the Holy Ghost be all honour and glory for ever. Amen.

Grant O Lord, to them that have superior understanding, that Heavenly Wisdom, which may save their ~~our~~ Souls, and benefit Mankind, may they employ thy Gifts in thy Praises here, that they joine the Heavenly Choir, in praising the for ever, in thy Kingdom, to which place may the Learned and the unlearn'd arrive Through the Merits of Jesus Christ our Saviour.

Publius Lentulus being President of Judæa sent this to the senate of Rome, when the Fame of Jesus began to spread abroad in the World.

There lives at this time in Judæa a Man of singular Virtue, whose Name is Jesus Christ. Whom the Barbarians esteem a Prophet; but but his own Followers adore him as the Offspring of the Immortal God. He calls back the Dead from their Graves, and heals all sorts of Diseases with a word or a Touch. He is tall and well shaped; of an Amiable, Reverend Aspect; His Hair of a Colour that can hardly be match falling into graceful Curls below his Ears, and very agreeably couch

on

on his Shoulders, parted on the Crown of the Head like the Na=zarites. His Fore-Head is smooth and large, his Cheeks without other Spot, save that of a lovely Red. His Nose and Mouth form'd with exquisite Symmetry. His Beard thick and of a Colour suitable to the Hair of his Head, reaching an Inch below his Chin, and parting in the Middle like a Forke. His Eyes bright, clear and serene. He rebukes with Majesty, Counsels with Mildness; his whole Address, whether in word or Deed, being Elegant and Grave. No Man has seen him Laugh, but he has wept frequently. He is very Temperate, Modest and Wise. A Man, for his Excellent Beauty and Divine Perfections, surpassing the Children of Men

T. 9

My Dear Husband

Fly pleasure & it will follow thee.
In all things have an eye to Safety.
Life will soone be past, therefore Spend it well.
Go to bed with the Lamb, & rise wth the Lark.
Think often what thou hast been, & what
thou shalt be.
Be more carefull of thy Conscience, than
of thy Estate.
Study more how to dye than how to live.
Then only doest thou begin to live when
thou art gotten above the fears of death
Talk of rest, but work on.
If thou confessest thy sin, thou be-
=ginnist thy Journey towards Heaven:
if thou art sorry for it thou mendest
thy Pace: if thou forsakest it thou
art at thy Journey's end.
Let not Business, and the things of
the World hinder thee from attending
to the things of God: Consider you must
find a time, to die in, & then thou must be
at leisure for that.

Of all Studies Study thy present Condition.

Let thy Vices die before thee.

Live in the world as it thou meanest to Leave it.

Judge not a man by His income but by His Expences.

In that State they that are miserable shall feel & can-think of nothing but misery, but the Happy will be filled up to the utmost of their Capacity with heartfelt vision Wonder, Joy, Raptures, Extasy ineffable, inconceivable and incessant for Ever & Ever.

Make God thy Friend and it is no matter who is thy Enemy

In the morning think what thou hast to do that Night ask of thou

thou hast don.

If thou wouldest not fear — Death Live a good Life.

Never Engadge thy self to the world but in proportion to the short Duration of Life.

Forsake the World before it forsake thee, and do all things to be agreeable to God, before thou come before Him.

thou wilt never better remember thy self, than by fraquent thinking that some Day thou — must Dye.

To neglect nothing to secure my eternal Peace, more than if I had been certificd I should dye within the Day; nor to mind any thing that my secular Obligations and Duties demanded of me, less, than if I had been assured to Live fifty years more.

Time Lost once, Lost ever.

Teach me to number my days, that I may apply my Heart to Wisdom.

Bear a little, and forbear. Virtue and good Health are not to be Obtained without some Labour & Paines against contrary Habits

Idleness & every Vice, is as much of Death as a Long Disease is, or the expence of Ten years.

What is necessary every Day, He will not put off from one Day to another, but will do it every day; as eating, Drinking, and sleeping are.

What he Resolves to do, ~~[illegible]~~ and may as well do at pre=sent, and is as fit to be don at present as at any other time he will do at Present.

What may suffer by delays he will do the first time he can do it.

What is proper for some peculiar times & Seasons, he will do when those times and Seasons come. - -

He never did any thing rashly in His youth, or negli=gently in His Old Age.

Wisd. 7. 8. 9. 10 can: verses

I preferred her before Scepters & Thrones, and esteemed Riches nothing in

Comparison of her. Neither compared I unto her any precious Stone, because all Gold in respect of her is as a little Sand & Silver shall be counted as Clay before her. I loved her above health & beauty and chose to have her instead of Light: for the Light y^t: Cometh from her never goeth out.

all the additional Obligations which a Man is any way under; to forbear committing the most flagrant Crimes; lie equally upon him to govern his Passions & restrain his

appetites; without doing — which, he can never secure himself, effectually from — being betrayed into the com=mission of all iniquity. this is indeed the great Difficul=ty of Life, to subdue and conquer our unreasonable appetites & Passions: But it is absolutely necessary to be don; and tis moreover the most glorious conquest in the World

Nature is Satisfied wth a little but greediness and daintiness are always craving In these we must daily — watch our selves because these temptations do daily return.

Plain, abstemious and frugal food is the Health of soul & Body: and he who pampers not his flesh by the quality or quantity of his meat and Drink, may easily master all sinfull Desires.

If thou wilt be a Perfect man; thou must not only subdue & rectify thy temper so far as to overcome the sins of thy constitution; but also in some degree possess the Virtue that is most repugnant to thee.

Pure Love, naked Faith and Universal Resignation.

N: G

grant only, O Lord, who hast prepared for them that Love Thee, such good things as pass mans understanding, that my Heart may be inflamed with such Love towards Thee, that I loving Thee above all things may obtain thy Promises, which exceed all that I can Desire through Jesus Christ our Lord

Amen

Oh my God! it is to comply with the Order of thy Providence and to obey thy holy will, that I engage in my worldly affairs, make them serviceable to my Subsistence and thy Glory, and to the Salvation of my own Soul.

N

Let all my Pleasurs, O God,
be governed by Reason and
Religion, that I may not be
deaf to good Council, nor blind
to those things that concern
my Eternal Welfare. N

Grant, O Lord, that I
may always be piously or
profitably employ'd

certain it is that Wisdom and a sound mind consists in first pondering, and then doing every thing as near as we can, with Order, — number, Weight, & Measure.

Use thy self to rise and go to bed earley, this may seem a frivolous precept: because it respects such common matters; but if it be well observed, it will contribute very much towards the rendring of Life: Long, Usefull, & Happy.

Whilst thou art in good Health shake off all trifling Business as much as possibly thou canst, And before a Disease confines thee to thy Bed, set thy house in order. pains, Sickness, and Preparation for Death, will be full Employment.

Lord have mercy on me a Sinner, what shall I do to be Saved? Wretched man that I am, who shall deliver me from this Body of Death?

O God, may thy mercy Pardon what I have been! may thy Grace reform what I am! & may thy Wisdom direct what

I shall be!

Repent and believe the Gospel If thou shalt confess with thy mouth the Lord Jesus & believe in thy heart that God raised Him from the dead thou shalt be Saved.

That Condition can not be miserable, which is full of the most glorious hopes, and those too at a little distance, for this Life is but a moment.

That which delight=eth is momentary, but that which tormenteth is Eternal

Yea this I confess was then my Speach unto their Honours that I hereafter would

think of nothing else,
but of the bitter passion
of our Blessed Saviour &
of my Passage out of this
miserable World.

O Christ Jesus, grant
unto us that we may so
Possess things Transitory and
Temporal, that finally we
lose not the things that are
Eternal; and give us grace
so to walk in their Steps of
whom S^t. Augustine Speaketh;
many there are, saith he, that
willingly come under the Yoke,
& of Proud & Haughty Men, be-
come humble, and Lowly,
desiring to be what before they
disprised, & hating to be what

before they were, Passing by,
like Strangers, things present
and making hast with greedines
after things to come. They
pant in their running towards
their Eternal Country, Prefer
:ring Abstinence before Fulnes
watching before Sleep, & Poverty
before Riches, accounting
Labour in the Congress of Vices
to be but pleasure, Loving their
enemies, Passing by injuries;
all for the Hope of an Eternal
reward.

Happy you, if you knew your
Happines, who have it in your
Power to be always doing the
best Things, who from
Labour and Hardships, are at

Liberty to chuse the best ways of Life, to Study all the Arts of self-improvement, to Practice all the ways of doing good, and to spend your time in the noblest Instances of Piety & Humility, Charity, & Devotion! Bless God therefore, not because you have spare time, (for that you have none) but that you have spare time to employ in the best ways that you can find, that whilst others are oppressed with Burdens & worn out in Slavery you have time and Leisure, & Retirement, to think and meditate upon the greatest & best of things, to enlighten your mind, and to correct the Disorders of your

. heart, to Study the Laws of God, to contemplate the Wonders of His Providence, To convince your self of the Vanity & Folly of the World & to comfort and delight y^r Soul, with those great and glorious things, wch God has propared for those that Love Him. this is the Happiness of being free from Labour & hart, not to have spare Time to Squander away in Vanity & impertinence but to have spare time to spend in the Study of Wisdom, in the Exercise of Devotion in the practice of Piety, in all the ways & means of doing good and exalting our Souls

N: G

One of the greatest Philoso-
phers of this Age being asked
by a Friend, who had often
admired his Patience under
great provocations, by what
Means he had Suppressed his
Anger? answered * that he had
" by daily Prayer & Meditation
" attained to this Mastery over
" himself. As soon as he arose
" in the Morning, it was
" throughout his Life, his daily
" practice to retire for an Hour
" to private Prayer & Meditati-
" on: This, he often told his
" Friends, gave him Spirit &
" Vigour for the Business of
" the Day: This he therefore
" recommended as the Best

"Rule of Life. For nothing,
"he knew, could support the
"Soul in all Distresses but a
"Confidence in the Supreme
"Being: Nor can a rational &
"steady Magnanimity flow from
"any other source than a
"consciousness of the Divine
"Favour.

Left out at * that He was na-
turally quick of Resentment
but * that &c

When you see a poor
Creature drudging in the
meanest offices of life and
glad of the dirtiest work,
to git his bread, you
are apt to look upon him

him as a miserable Wretch, it raises a Mixture of Pity & Contempt in you, & you hardly know, whether you pity or disregard him most But remember that every time you see such a person, you see a more reasonable Creature than your self, & One that is much more nobly Employed than you are.

He is Acting conformably to the State of Human Life & bearing a hard part with patience; He is doing a Work: which, mean as it is, will be looked upon as Done unto the Lord; whilst you, idling in Softness & Pleasures, are unable to beat your Time

Time, unless it be stolen
away from by Foolish,
Corrupt, & unedifying Books.

On Mrs. Corbet

Here rests a Woman, good without pr~~[illegible]~~tence,
Blest with plain Reason & with sober Sence;
No Conquests she, but o'er herself desir'd,
No Arts essay'd but not to be admir'd.
Passion and Pride were to her Soul unknown
Convinc'd, that Virtue only is our own.
So unaffected, so compos'd a mind,
So firm yet Soft, so strong yet so refine'd
Heaven, as its purest Gold, by Tortures try'd;
The Saint sustain'd it, but the Woman dy'd.

On the Monument of the Honourable
Robert Digby & his Sister Mary

On the Revd Mr Arnold

What tho no honours dignified our Friend
His Life was such as Angels might approve
With Piety and every Virtue graced
He taught us how to live and how to die
Both by his Doctrine & Example pure
Heav'n gone where modest Merit is preferd
May we persue the Blameless paths he trod
Till we arrive at the same happy Place

Dies Stanislaus, Great and Good,
On whome hard Fortune Cooks to frown,
To save the Expence of Royal Blood,
Prefer a Feather to a Crown:
That Feather bears him beyond Mortal
View
Fighter then ever Imperial Eagles
flew